The Christian Statesman

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The Outlook

Entrance into the war on our part has given added prominence to the legal restriction of the liquor traffic.

Stop the Leak

Senator Kenyon of Iowa has introduced a bill in the Senate, proposing to raise the internal revenue tax on distilled liquor to ten dollars a gallon. There has also come from the liquor men a suggestion, which does not owe its rise to temperance zeal, that fifteen million bushels of grain a year be diverted from the distilleries to the bakers, and that from 40,000,000 to 50,000,000 gallons of molasses and other materials be turned into food channels instead of being used for the manufacture of alcohol. The wisdom of the establishment of nation-wide prohibition during the war is being considered by Dr. Franklin Martin, member of the Council of National Defense named by the President. The great benefit in one direction that would accrue from such a course is easily seen in the food that would be saved for the necessities of life. The amount of grain used annually in this country for strong drink is put as high as 600,000,000 bushels, or more. Another much more conservative estimate is about 100,000,000 bushels. Frederick Boyd Stevenson, writing in the Brooklyn Daily Eagle, says that the reports of the department of internal revenue show that 118,000,000 bushels of grain were used last year in making whisky, beer, and ale. Not all of this appears to have been used for beverage purposes. The distilleries of this country are turning into spirits every year 32,000,000 bushels of corn, 3,000,000 bushels of rye, and 5,000,000 bushels of wheat, oats, and other grain; and the brewers are turning into beer and ale every year 10,000,000 bushels of corn, 37,500,000 bushels of barley, and 12,000,000 bushels of rice, making about 100,000,000 bushels of grain that is annually going into whisky and beer which should go into food. Of course this is not a large percentage of the total grain crop of our country, but this writer gives us a suggestion of what its food value is when he says that of the comparatively small amount of rye used in the manufacture of whisky last year, a little over 3,000,000 bushels, there could have been produced 694,000 barrels of rye flour, which could have been turned into 208,200,000 fourteen-ounce loaves of bread,—enough to supply the city of New York for one hundred days. And the whole question of the saving of grain supplies for their natural use is much emphasized by the fact that last year's wheat supply was millions of bushels smaller than the year before, and that there have been discouraging reports about the prospects for the present year. It is folly of the

grossest character for us to waste, and much worse than waste, our food products in the manufacture of strong drink, when the needs of our people and of other nations are demanding them imperatively and immediately.

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National Prohibition Now

Now is the time to move straight ahead for national prohibition; not by constitutional enactment, which can follow later, but by the action of our chief executive, perhaps with the concurrence of Congress, abolishing as a war measure the manufacture and sale of strong drink. Temperance people should rally and unite for this great end and in the strength of God push immediately and aggressively ahead for nation-wide prohibition now. The call in the providence of God is louder and clearer than ever before. Men of thought, and men of action, clear the way! A hundred reasons demand it at this present moment, and the chances of success are most encouraging. It may require only a little courage to push the measure over the line. A congregation in our city on a recent Sabbath adopted and forwarded to the President a resolution asking for the abolition of the manufacture and sale of strong drink during the war, and urging it on three grounds:—first, the saving of food supplies for our own and other nations; second, increased military and industrial efficiency; and, third, the moral and spiritual blessings which would follow such a course. If we get prohibition for the war, we may never lose it. God give us vision, and wisdom, and courage! Let us strike while the iron is hot.

More Grain and Less Grog

The United Presbyterian of our city in a recent editorial vigorously discusses under the heading, "More Grain and Less Grog," the folly of using food supplies in the manufacture of strong drink; and says Congress can put a stop to this waste in twenty-four hours. If Congress dallies, it urges the President to go ahead, with the power it regards him as having for such action, and prohibit this waste. Part of the editorial appears below:

Patriotism is soaring upward on eagle pinions today. Our land is arousing for the overthrow of inhumanity across the seas, and on the seas, and under the seas, and in the air. Let it rise above the roofs of our breweries. Why should not inhumanity be overthrown first in our own land by abolishing that which lies at the root of all inhumanity? Congress can divert these millions of bushels of grain from the brewery and distillery and turn thousands of train loads of wheat and corn and rye toward the flouring mills. It can feed millions of its own citizens, and millions of our allies beyond the seas by a sane direction of the food stuffs of our eastern hills and western plains. . . . One of the imperative and immediate needs at Washington is to prevent the military deterioration of our soldiers by suppressing at once the manufacture and sale of alcoholic beverages. This also will add a blessing everywhere to our fruitful acres, our busy shops, our churches, our schools and our sorrowing homes. Haul down the flag from brewery, distillery and saloon, and run it up over the barns, the storage houses, the elevators and the flouring mills. Then let us fall upon our knees before the God of battles and pray Him to take "Old Glory" unto His own hands and bring peace to a torn and bleeding world.

President Wilson's Address

The President's address at the opening of Congress on the war situation was one of remarkable power; worthy of the man, his office, and the occasion. It was great in its conception, great in its expression, and great in its courage and conclusions. The scholar recedes and the statesman and executive appears. It is an address that will profoundly affect the world, and find its permanent place in history. It may even lift the Kaiser from the throne. It meets squarely the issues arising between democracy and autocracy, between freedom and militarism. It is neither declamatory nor apologetic. It is a careful diagnosis, and a definite proposal for action. Collier's describes it as "a marvel of orderly reasoning and lofty eloquence," and also remarks that "it might well set the world ablaze with rebellion against monarchical institutions."

The President asserts that the new German submarine policy has swept every restriction aside. Vessels of every kind, whatever their flag, their character, their cargo, their destination, their errand, having been ruthlessly sent to the bottom without warning, and without thought of help or mercy for those on board, the vessels of friendly neutrals along with those of belligerents. Such deeds are plainly in contravention of international law and the humane practices of civilized nations. Scruples of humanity are thrown to the winds. Property can be paid for; not so the lives of peaceful and innocent people. Submarine warfare thus carried on is a warfare against mankind. The challenge is to all mankind. Our motive in taking action will not be revenge, but the vindication of right. The German government, which is thus sending ships to the bottom wholesale, denies the right of neutrals to use arms at all within the sea areas which it has proscribed. For us to go forward in defense and the maintenance of human right will involve co-operation with the nations now at war with Germany, liberal financial credits for them, the mobilization of our material resources, immediate full equipment of our navy, and the immediate increase of the "armed forces" of the United States. We have no quarrel with the German people, but with the German government. Cunningly contrived plans are much more in harmony with autocracies than with democracies. From the very outset of the war the Prussian autocracy has filled our communities and even our offices of government with intrigues. Even official agents of the imperial government have been connected with such movements. We are now about to accept the gage of battle with this natural foe to liberty, and shall fight for the ultimate peace of the world, the German peoples included. We seek no selfish ends. We desire no conquest; no added dominion. We are acting only in armed opposition to an irresponsible government which has thrown aside the considerations of humanity and of right, and is running amuck. The address closes with these words:

It is a distressing and oppressive duty, gentlemen of the Congress, which I have performed in thus addressing you. There are, it may be, many months of fiery trial and sacrifice ahead of us. It is a fearful thing to lead this great peaceful people into war, into the most terrible and disastrous of all wars, civilization itself seeming to be in the balance. But the right is more precious than peace, and we shall fight for the things which we have always carried nearest our hearts—for democracy, for

the rights of those who submit to authority to have a voice in their own governments, for the rights and liberties of small nations, for a universal dominion of right by such a concert of free peoples as shall bring peace and safety to all nations and make the world itself at last free. To such a task we can dedicate our lives and our fortunes, everything that we are and everything that we have, with the pride of those who know that the day has come when America is privileged to spend her blood and her might for the principles that gave her birth and happiness and the peace which she has treasured. God helping her, she can do no other.

These words, and the subsequent action of Congress, have done a vast deal to unify the American people. Many of us have longed for peace, and are not prepared to say absolutely that no other way out than war could have been found. Perhaps our people have been far too free in entering the danger zone. Possibly our government should have made stern restrictions as to their travel on the high seas. Yet the question is a broader one than the mere safety of our own ships and people. The President has been exceedingly careful and patient. He understands the situation as no ordinary citizen can do. He has spoken the word of action. If we desire to protect our national sovereignty, if we wish to protect our own citizens in lawful travel, if we do not wish the German ideal of government and liberty to prevail in Europe and the world, it is difficult to perceive how we could have acted differently. Our country has entered the war on the side of right. It is the side of right, of liberty, and humanity. Let us never say my country, right or wrong; but let us say my country for the right. And since we have entered this world conflict for the right, let us make our prayer to the God of nations, and push the battle to the gates.

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Inhuman Deportations

Among the many things which Germany has done in the present war to offend the conscience of the world not the least has been the deportation of Belgian citizens for the purpose of furthering German interests in the war. After allowance is made for possible inaccuracy in reports sent out, there can be no reasonable doubt that Germany's course in this matter is utterly indefensible and most inhumane. A dispatch from Washington last month asserts that a story of the horrors of German military rule in Belgium and of the tortures inflicted upon Belgians to compel them to labor for their enemies has been revealed in hitherto unpublished letters to the government from an American official who spent many months amidst these sad conditions. Concerning the German explanation that they deported only the unemployed, this official says they needed skilled and active artisans, and such men were naturally still unemployed. Belgium, he asserts, is going through a reign of terror, and it is hard to believe that the dark moments of the French revolution were very much worse. The whole country is more or less one great interment camp. Trials are being conducted for espionage in various parts of the country, but the nightmare of the deportations towers above everything else at the present moment. Even an Austrian representative had words of apology and blame for the German policy and in defense could only refer to the alleged ill treatment of Germans in Russia. President Wilson's protest was of great moral value. The

Belgians are looking pathetically to America in a crisis like this. But the deportations continue without any apparent serious modifications, notwithstanding the protest of our government. Some of the deportation proceedings pass off in an orderly manner and some in a disorderly way; the difference being due apparently not only to the attitude of the people but also to the character of the German official in charge. Starvation is the most prominent method used to compel submission on the part of men who refuse to sign and work. Other abuse is also reported to take place. In Ghent it is confidentially learned that two-hundred-and-thirty-five men have died from the effect of the treatment or work received. In more than one case the wife was summoned to the commander and handed a bundle of clothes with the laconic remark: "Your husband is dead." Many of these men are supposed to have been killed by the artillery of the Allies because compelled to work so near the lines. The men who come up for selection are given the choice of work in Germany, or in Belgium on the railways or on matters of a military nature. The writer recalls the German promise of liberal wages for those who would sign, with permission to send their earnings to their families in Belgium; but painstaking inquiries, he says, have failed to elicit a single instance in which such money has been received from Germany. Such oppression as this calls to mind the stern words of the Most High through a prophet of old: "Shall I not visit for these things? saith the Lord: shall not my soul be avenged on such a nation as this?"

Germany's Obsession

The saying that whom the gods would destroy they first make mad appears to be working out now in the history of Germany. Though nations often make serious blunders, and other nations than Germany are committing errors now, the series of monumental mistakes committed by the German government in connection with this conflict is almost incredible. She thought she might be able to dissuade England from entering the war, but she was not able to do so. She thought she could afford to regard a treaty as a scrap of paper, and invaded and ravaged the country of Belgium. She murdered innocent people on the Lusitania. She cruelly put to death Edith Cavell. She brought the savage Turk into the war. She is making slaves of the Belgian people. She turns cities into a wilderness. She has followed the policy of frightfulness in order to override all opposition. She sets aside the moral law in her determination to give Germany a place in the sun. By her course she has been setting the current of the world's opinion against her. Except for the few nations aligned with her in the war, and which she dominates, she has not an avowed friend among all the nations of the world. The others are either neutral, and some of these neutral partly through fear, or they are distinctly opposed to her. England, France, Belgium, Italy, Serbia, Montenegro, Roumania, Russia, Japan, and others have taken their stand against her. Central in position, dominating her allies, marvelously prepared, strong intellectually, strong financially, economically well organized, she is making a tremendous battle, not for national existence, which was never

threatened, but for the dominance of Europe and of an even wider sphere. In this effort she is doomed to final defeat. The odds are too great against her. She is coming to be regarded, in the language of President Wilson as the "natural foe to liberty." But like a giant splendidly trained, and who is by no means yet exhausted, she will not go down in the struggle till she has inflicted gaping wounds on the world which will be long in healing. She has set herself against right, liberty, and humanity. She is making the world pay a staggering price for her defeat, but it is being paid. She ought to read the handwriting on the wall, and lay down her arms before she leads more of her people, who are not at all so responsible for the present world catastrophe as the rulers are, into suffering and death on the field of battle, or into the darkness of hunger and bereavement.

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A Nation's Right to Make War

There are different opinions concerning the character and functions of the state, and concerning the relation of the nation to war, but it would be hard to find an odder expression of these two points together than appears in the May issue of the Watchman Magazine. It is true, however, that this writer in his separation of Christianity and the state is speaking for a certain class of thinkers. In the article referred to he says:

Why not "peace at any price?" What is wrong with the pacifist idea that the nation should submit to any demands made by a foreign power rather than fight? Does not Christianity demand that men should live peaceably, and if need be submit to insult and injury? The answer is that civil governments cannot be administered upon the precepts of Christianity. Many good-intentioned people fail to recognize this truth. The Christian must forgive those who offend against him "seven times in a day" if need be. But what would become of a civil government that would pardon all transgressors of its laws in this fashion? How long would it stand and how much respect would the criminally inclined have for it? Governments are instituted to secure individual rights, or should be. That is fundamental American doctrine. That is the special business of civil government. In proportion as it fails to do this it loses the reason for its existence. The government of the United States is certainly not seeking war, but it may be compelled to choose between war and failure to protect the rights of American citizens. The aim of civil government, according to the American ideal, is justice. If it fails to secure this it might as well go out of business.

These different assertions analyzed somewhat minutely contain the following positions held by the writer:—The pacifist idea is wrong; Christianity requires men to live peaceably, and not to resist injury; civil government cannot be administered on the basis of Christian principles; civil government is for the protection of individual rights and justice; and war is sometimes necessary. A more confused series of statements could hardly be found.

The pacifist is wrong, though the lover of peace is certainly right. Christianity does require men to live peaceably, but it just as certainly requires nations to live in the same manner. It is wrong for two nations to begin war, just as it is wrong for two men with a difference to go into the back-yard to pound each other into pulp. That civil government cannot be administered on the basis of Christianity is so extraordinary an assertion that it is hard to see how any one, if he is versed in

scripture statement and history, can make it. Such an assertion means that civil government is not of God, but of the devil; and also necessarily implies either that the Christian can have nothing to do with it, or that in his civil relations he is not required to apply the principles of Christianity. In some way or other he has entered a sphere where Jesus Christ has no jurisdiction. Either position is worse than untenable. Civil government is clearly a necessary and right institution, whatever certain concrete forms of government are; and civil government in the abstract is the ordinance of God. In the concrete it is his ordinance in proportion as it obeys him. There is law for the nation in the Word of God, though we should be careful not to confuse injunctions that may be intended for the nation, the church, the family, and the individual respectively. Civil government has been instituted to help secure the rights of the individual, and the nation, and all proper institutions; and it bears a responsible relation to the world and the kingdom of God. It is right, in rare instances, for a nation to engage in war; but only right when it does so in harmony with the will of God. God permits war. God overrules war. God in his inscrutable wisdom uses war. God has even commanded war, as is plainly seen from his Word. God at times has stood behind those engaged in war. Yet God does not approve of war in itself; and the principles of his kingdom are utterly opposed to war. Jesus is the Prince of peace. When nations yield themselves to his sway there will be no war. "In his days shall the righteous flourish, and abundance of peace, till the moon be no more."

True Preparedness

In this time of active preparation for war we need, far more than anything else, moral preparedness as a nation; and to this end, what is of more immediate importance than a national Day of Prayer? Though we feel that in entering this war we are heeding the call of duty, we have our national sins to confess. We need to clean house. We need the blessing of God, and must depend preeminently upon him. As a people we should look to him. It would be eminently suitable if our Chief Magistrate at this crisis would officially call our people to humble themselves before God, and to plead for his guidance and support. In this course he would be following the example of President John Adams who appointed a day "of solemn humiliation, fasting, and prayer," and requested our citizens to "call to mind our numerous offences against the Most High God, confess them before him with the sincerest penitence, implore his pardoning mercy, through the great Mediator and Redeemer, for our past transgressions, and that, through the grace of his Holy Spirit, we may be disposed and enabled to yield a more suitable obedience to his righteous requisitions in time to come." Such a course on the part of our President at this time would also be following the precedent of President Lincoln when in 1863 he set apart a "day for national prayer and humiliation;" and after a reference to national sinfulness said it behooved us "to humble ourselves before the offended Power, to confess our national sins, and to pray for clemency and forgiveness." Military, economic, commercial, agricultural preparation are as nothing in com-

parison with moral preparation. Let us have a national Day of Prayer.

"God of our fathers, known of old—
Lord of our far-flung battle line—
Beneath whose awful hand we hold
Dominion over palm and pine—
Lord God of Hosts, be with us yet,
Lest we forget—lest we forget!
For heathen heart that puts her trust
In reeking tube and iron shard—
All valiant dust that builds on dust,
And guarding calls not Thee to guard—
For frantic boast and foolish word,
Thy mercy on Thy People, Lord."

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Sabbath Imperilled

The Pittsburgh Christian Outlook of the Federal Council of Churches in Pittsburgh in the April issue quotes an item from a local paper to the effect that the Edward F. Dillon baseball club, one of the best known semi-professional clubs in this community, has secured a lease on the Brunots Island ball park, and will play games there every Sabbath during the coming season, meeting none but the leading teams in the Semi-professional ranks; that the Dillon team plans to open the season on Sabbath, May 6; and also, among other things, that there is still plenty of room for good ball players to land jobs with the Dillons; and that application should be made at a certain address on East North Avenue. The Outlook heads the item with the words, "A Challenge;" and asks: "Will the churches of Pittsburgh stand for this?" It also states that Mr. Dillon is the "notorious 'Ted' Dillon, police magistrate on the North Side."

There is need of aggressive and immediate action on the part of all good citizens in the defense of the Sabbath in the Pittsburgh community. This locality has the reputation, and still in some measure deserves it, of being one of the best Sabbath-keeping communities in the country, but strong efforts are being made which will much change these conditions, unless Christian people are awake. It is an hour of peril for the Sabbath in our great city. Much wholly unnecessary work is being done in different parts of the city on the day of rest. Public officials are much indifferent. A movement is on foot which may open the theatres on the Sabbath. Now is the time for Christian people to stand together for what is far more essential than all the pleasures and business of our city. There is much sentiment for the Sabbath here. It needs to be aroused at once. The penalty in Allegheny county for Sabbath violation is twenty-five dollars, while in the rest of the State it is only four. So we have a much better leverage, from the legal pointof view, than the other parts of the State. A meeting was recently held in the Y. M. C. A. building in the interests of the Sabbath, at which Dr. C. P. Cheeseman, representing the Lord's Day Alliance and our community, presided, and at which also Rev. P. Y. Schelley of the Lord's Day Alliance, and Dr. P. W. Snider, of the Christian Social Service Commission, and a number of others were present. It is to be hoped that much good will result from this conference.

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Ten Commandments in the School Room

The International Reform Bureau, with headquarters at Washington, is behind a movement to have the ten Commandments placed on the walls of the school rooms of our country. They also hope to put these fundamental laws of

civilization where they may be seen, in every court room, in every industrial plant, and on every church in our land. Such a proposal concerning our schools, as well as the other institutions named, contains nothing objectionable, but on the contrary should receive the warm approval of the American people everywhere. Three points presented by the advocates of this movement are well worthy of mention in this connection:—the commandments are the foundations of our civic, social, and moral life; twenty millions of our children do not attend Sabbath School, and so will not learn them there; and the King James Version of the commandments in the twentieth chapter of Exodus, with numbers omitted, gives the commandments as repeated by Catholics, Protestants, and Jews. It may be remarked that while no part of the Bible should be excluded from the public schools because of the opposition of any sect, it is well to remember how much of the Word of God is common to the leading divisions of faith.

In the literature furnished in connection with this movement is found the following apt quotation from Rev. Lyman Abbott. As one of the speakers at a large meeting held in connection with the General Conference of the Methodist Episcopal Church at Saratoga Springs, he took for his theme the place of the Bible in education. He said in the course of his remarks:...

What I wish is that the Methodist Church, and all Christian Churches would unite in a campaign demanding that the Bible shall be used as a textbook of instruction in the public schools. I am asking that the Bible should be studied in our public schools as the life, laws and literature of an ancient people, as we study the life, laws, and literature of Greece and Rome. Why not? Where shall we find more inspiring ideals than in the Old Testament, from which our own political ideals have been largely derived? Where a commonwealth better worthy of our study than the Hebraic commonwealth? . . . . Where shall we find a simpler and more compact statement of the spirit which should animate and the principles which should control organized society than will be found in the Ten Commandments—reverence for God, respect for parents, a little time systematically saved from drudgery for rest and spiritual development, and regard for the four fundamental rights of man—the rights of person, property, the family, and reputation?

The ten commandments originally written with the finger of God on tables of stone are an essential and permanent part of Christian civilization, and need to be written on the hearts of men everywhere; and the eye-gate is a most important way to the heart. Nothing better can be done for the coming citizens of our country than to place before them on the walls of the school room in large clear letters these solemn and fundamental precepts of the moral law; and along with the ten commandments the Bible as a book should have its place in the instruction of the pupils of our public schools.

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Sabbath Desecration

The Fourteenth Annual Report of the Lord's Day Alliance of Pennsylvania contains, under the heading of "Rapid Demoralization of Churches and Sunday Schools," the following item full both of interest and of warning: "The Sunday base ball laws of Ohio and Indiana were enacted only six years ago, but the effect on churches, Sunday Schools and Christian homes has been sadly and rapidly demoralizing. Whole classes of boys and girls are absent from their places in the Sunday School during the base ball games.

Editorials

EUROPE UNBOUND

Doubtless the present war will be productive of great changes on the nations most directly involved, changes both political and moral. Certain minds have been busy making guesses as to the probable geographical changes that may result, but in these we are not specially interested except as they may be involved in changes of a political and moral nature.

By political changes we mean modifications in forms of government such as that now taking place in Russia. By moral changes we mean transformations within the state affecting its attitude toward the fundamental Christian principles of civil government.

From the beginning of the war it has been confidently maintained by a class of careful students of political history that there would be more freedom in Europe after the close of the conflict than there was at its beginning. Although the end is not yet visible this prophecy has already begun to be fulfilled in the unbinding of Russia. It had even been predicted that the liberating process would begin in that country, partly because, as President Wilson stated in his recent address to Congress, "Russia was known by those who knew it best to have been always in fact democratic at heart, in all the vital habits of her thought, in all the intimate relationships of her people that spoke their natural instinct, their habitual attitude toward life. The autocracy that crowned the summit of her political structure, long as it had stood and terrible as was the reality of its power, was not, in fact, Russian in origin, character or purpose; and now it has been shaken off and the great, generous Russian people have been added in all their naive majesty and might to the forces that are fighting for freedom in the world for justice and for peace."

Moreover, it seemed to be an incongruous thing for Russia with an autocratic government to be allied with republican France and democratic England against autocratic Germany and Austria. This alignment of the nations was at least suggestive of conditions not apparent on the surface. It had been predicted that at an early stage of the war Russia would break off her alliance with France and England and join with Germany and Austria. At one time certain students of the complicated political problems of Europe had the date fixed for this new alignment to take place. At frequent intervals the rumor went round the world that Russia was about to make a separate peace and thus get out of the war entirely. Doubtless many such reports were manufactured in Germany since they certainly bore the German trade mark. At the beginning of the war Germany pretended to fear the Russianizing of the whole continent of Europe and sought to convince the world that this would be a calamity even greater than anything that attended barbarian invasions of the past. The proof advanced in support of this idea was that Russia was essentially barbarian, that it lacked even the rudiments of Christian civilization, and that it was ruled by the most tyrannical autocracy in existence. But today Russia is unbound. The autocrat has

been dethroned and uncrowned. The real Russia has spoken and its word is a proclamation of liberty. It is quite evident now that Russia is lined up just where she ought to be when she stands in the same ranks with England and France. The autocracy was a suit of governmental garments that did not fit and finally became so intolerably uncomfortable that it was cast aside. Whether the people of Russia are altogether prepared for a republican form of government is a problem that remains to be solved. Perhaps constitutional monarchy will be chosen. But in any case autocracy is overthrown and Russia is unbound.

German hatred of France and England is to be explained in part by the fact that those nations have democratic forms of government. The German attitude toward Russia and the intense desire of Germany to conclude a separate peace with Russia is to be explained in the light of the fact that Russia had an autocratic government. In addition to all the other things for which Germany may be said to be fighting, the German autocracy is fighting to retain its imperial seat of authority. Many of the great wars are wars between imperialism and democracy, between tyranny and liberty. They result in the establishment of the one or the other. The civil war in England in the seventeenth century was a war between the advocates of free government on the one hand and the advocates of unlimited monarchy on the other. Charles I. proposed to rule without being handicapped by a parliament. Although the champions of freedom won they had to wait another generation before they gathered the fruits of their victory. The revolution in France in the closing years of the eighteenth century was a revolt against tyrannical government. Louis XVI. clung with a dull obstinacy to the traditions of the ancient monarchy and manifested a purpose to reserve to himself in all matters the ultimate decision. The National Assembly issued their "Declaration of the Rights of Man," which some writers place in the same class with the English Bill of Rights and the American Declaration of Independence. France had to wait a number of years before freedom was firmly established. There was a long period of wavering and seesawing back and forth between monarchy and democracy. But it was impossible to bind France again with the cords of tyranny. Both the American Revolutionary War and the American Civil War were waged on the one side in behalf of liberty and on the other in behalf of oppression, and the principle of liberty was victorious. Amid all the confusion in which the issues of the present conflict in Europe are enveloped it is quite clear to the observant mind that this same principle is clearly discernible. It stands out more prominently than any other. President Wilson's address to Congress presents this as the real issue that demands our entrance into the war. In his terrific but truthful arraignment of Germany he speaks as follows. "The present German submarine warfare against commerce is a warfare against mankind. It is a war against all nations. American ships have been sunk, American lives taken, in ways which it has stirred us very deeply to learn of, but the ships of other neutral and friendly nations have been sunk and overwhelmed in the waters in the same way. There has been no discrimination. The challenge is to all mankind. Each nation must decide for itself how it will meet it." "Neutrality is no

longer feasible or desirable where the peace of the world is involved, and the freedom of its peoples, and the menace to that peace and freedom, lies in the existence of autocratic government backed by organized force which is controlled wholly by their will, not by the will of the people." "Self-governed nations do not fill their neighbor states with spies or set the course of intrigue to bring about some critical posture of affairs which will give them an opportunity to strike and make conquest. Such designs can be successfully worked under cover and where no one has the right to ask questions." "A steadfast concert of peace can never be maintained except by partnership of democratic nations. No autocratic government could be trusted to keep faith within it or observe its covenants. It must be a league of honor, a partnership of opinion. Intrigue would eat its vitals away; the plottings of inner circles who could plan what they would and render account to no one would be a corruption seated at its very heart. Only free peoples can hold their purpose and their honor steady to a common end and prefer the interests of mankind to any narrow interests of their own." "There is one choice we cannot make, we are incapable of making: we will not choose the path of submission and suffer the most sacred rights of our nation and our people to be ignored or violated. The wrongs against which we now array ourselves are not common wrongs: they cut to the very roots of human life."

America enters the war therefore for the liberation of Europe and the world. The greatest achievements thus far have been achievements in behalf of human freedom. The overthrow of autocratic government in Russia became an absolute necessity if that nation was to be a real ally of France and England. From the beginning of the war its military activities had been trammeled and misdirected by a pro-German party that sought to wield the powers of Russia in such a manner as to guarantee the defeat of her forces in the field. One good thing however must be set down to the credit of the deposed Czar. He wielded his autocratic power for the abolition of the trade in vodka. Doubtless it was wisely ordered in the providence of God that the shackels of strong drink were broken before political freedom was decreed. Another act may be set down to his credit although he never meant that it should result as it did. It is not many years since the deposed Czar gave Russia its Duma, but he did not intend that it should ever become a free lawmaking body. It was a splendid thing for Russia that this body was created when it was and that it had a few years' experience even if it were nothing but an appendix to the autocratic throne, without any discernible independent function. Its training fitted it for taking over the affairs of the nation when the time for revolution had fully come.

There is a lengthy programme yet to be carried out if Europe is to become wholly unbound. The autocratic thrones of Germany and Austria-Hungary must be overthrown, and there are visible signs that this event can not be long postponed. It is doubtless true that it takes strong men to found dynasties, men who are in touch with the ideas and needs of their times. But their successors remain static while the nation moves on developing new ideas as they meet new conditions. There is in reality a wide chasm between the dynasties of to-day

and the peoples over whom they tyrannize. As soon as these peoples become fully conscious of the conflict between themselves and their rulers revolution must inevitably ensue and more democratic forms of government established.

In the so-called free nations freedom is by no means complete. The tyranny of combinations, whether of wealth, of labor unions, of the liquor power, of professional politicians, needs to be overthrown or it will become as unbearable as that of autocratic rulers.

Last but not least, the nations must free themselves from the tyranny of anti-Christian theories of civil government. To break the chains of such theories will be the hardest of all the tasks set before a people. Just because tyrannical rulers invoke religious sanctions to support their claims it is thought that the pathway to liberty leads to the complete separation of the state and religion. It is held that civil government needs no religious sanctions, that civil rulers wield no authority except what originates with the people and is delegated by the people. Anti-Christian theories of the state are therefore advocated in the name of freedom. Fortunately or unfortunately few governments have ever tried to stand on such a sandy foundation. The most notable example that occurs to the mind of the writer is France at the time of the Revolution. But France wholly divorced from religious sanctions was more tyrannical, oppressive and bloody than anything the world has ever known. The theory was soon abandoned. It is true that certain political bodies, such as some of the States in America and the United States itself have given forth utterances that are borrowed from these anti-Christian theories, borrowed in fact from the worst that France has ever said and done. But in no instance have these States or this nation gone the length of renouncing all religious sanctions. But we are suffering much from the tyranny of anti-Christian rule. This war should result not only in the downfall of all the old world dynasties but in the downfall of anti-Christian theories of civil government. Then will follow, not only the unbinding of Europe but of the world.

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A NATION'S RIGHT TO MAKE WAR

Perhaps there is no problem now before the thinking world on which there is more confusion of thought than on the problem of war. Opinions run through the whole gamut from the German theory that war is a necessity for national wellfare and never can be abolished to the theory that it is always and utterly wrong and can never be justified on any ground. On all sides many things have been said that should never have been said. On the one extreme there have been utterances that would have plunged this nation into war without sufficint cause. On the other many things have found expression that are calculated to give aid and comfort to Germany, that even indicate too strong a sympathy for that government, and that would, if heeded, prevent our engaging in war even to maintain our national existence, to say nothing of our national honor.

There are certain false analogies sometimes employed for the purpose of proving that war is always wrong. It is said for example that the individual has no right to take the life of a fellow man; therefore a nation has no

such right. The line of reasoning runs something like this. One man has no right to kill. Two men have no such right. Neither fifty, a hundred, a thousand, a million, or a hundred million have any such right. The contention is true if the hundred million are to be viewed merely as a voluntary combination or a mob. But this does not prove that the state may not take life. It is because the state has been given power and authority by the Divine Ruler to use force that individual citizens are not obliged to carry guns for their own defense.

Sometimes a wrong use is made of the fact that nations are bound by the moral law so as to reach the conclusion that war is always wrong. For fifty years the National Reform Association has been advocating the doctrine that nations are moral beings existing within the sphere of God's moral government and are therefore subject to the moral law. This law is found especially revealed in the Scriptures. It has taken most people a weary while to reach this conclusion. But now since they have reached it they are in danger of holding it in unrighteousness. Some are already arguing that since the moral law forbids murder it forbids all taking of human life. Therefore, say they, it is wrong to take life for crime and it is always wrong to wage war. This is a grievous error and is doing much damage to the cause of righteousness in civil government. It is true that the moral law for individuals and nations is found in the sacred Scriptures. It is also true that the fundamental principles are the same for individuals and nations. No nation or government has the sovereign right to commit murder. Many of the judicial acts of nations in putting to death men accused of crimes have been murder because they were innocent of capital crimes. But it does not follow that criminals should never be put to death. Many of the wars waged by the nations in the past have been nothing short of wholesale acts of murder. But it does not follow that all war is murder. It is the firm conviction of the writer that Germany has been guilty of deliberate murder in originating this war and in the manner in which it has been prosecuted both on land and sea. But it does not follow that it is murder on the part of the Entente Allies to meet Germany and her allies with an armed force to overthrow that combination of wickedness. Neither does it follow that the United States is starting out on a campaign of murder when the Congress votes that a state of war exists between Germany and the United States and authorizes the President to use the entire force of this country to wage the war to a successful issue. On the other hand there are weighty reasons for believing that the cause of the Entente Allies is a righteous one and that the United States would be guilty of something even worse than murder if it did not join the Allies in their righteous conflict.

On the contrary, just as it is a righteous thing for a state to lay hands upon red-handed criminals and put them to death so also is it a righteous thing for a state or a combination of states to engage in war to punish other states which are guilty of wholesale murder.

Much of the alleged reasoning against war in all circumstances is based upon the exploded social compact theory of the state. The theory starts with the assumption that man's natural condition is outside political society. Finding that condition unsafe

if not intolerable men agree together to establish civil society and government. To this end they surrender some of their natural rights to secure rights not surrendered. The government thus established can have only that amount of outhority which has been delegated by those who enter into the agreement. But they cannot delegate what they do not possess. And since they do not possess as individuals the right to take life this power cannot be delegated and cannot therefore belong to the government. It follows therefore that capital punishment is wrong and that all war is wrong. The fallacy lies in the major proposition. Civil government is not the mere product of a social compact. Civil society is a product of the creative act of God. He has clothed it with a sovereign political authority which mere individuals do not possess. The right to make war as well as the right to take life for capital crimes is a sovereign right inherent in the state as a creature of God.

This doctrine of political sovereignty shows us what the true analogy is between the individual and the state. Even the individual may defend himself and his family against a murderer. Even so the state may defend itself against attacks upon its sovereignty. Germany has attacked the sovereignty of the United States and other nations. While a nation may forgive and overlook some such attacks, indeed ought not to rush into war for every national insult, there is a limit to such endurance of insult. The limit has been reached. The avowed purpose of Germany backed up by murderous deeds is nothing short of an invasion of the sovereignty of this nation which cannot be tolerated. It portends what may be expected if Germany wins the war. No free government can afford to stand aloof and let Germany win the war. There must not be peace without victory for the Entente Allies. Germany must not be allowed to dictate the terms of peace. The war should be prosecuted by the Allies to a successful issue.

CHRIST ON DAVID'S THRONE

One of the three fundamental principles on which the whole National Reform movement rests is the enthronement of the Lord Jesus Christ as universal Mediatorial king. This enthronement is an accomplished fact. The nations constitute a part of his dominion. Advocates of the National Reform cause are therefore required to antagonize all opposing views.

Our present purpose is not to antagonize the Premillennial view as a whole. But many of those who have accepted that view hold and teach that Jesus Christ is not yet enthroned but is waiting for his coronation and enthronement which may take place at almost any time. Such teaching is radically wrong.

Recently there was placed in our hands a printed address delivered by the Rev. E. M. Milligan before the Students of the Pittsburgh United Presbyterian Theological Seminary. The address is entitled, "A Statement of Premillennial Beliefs." The attitude taken as to the enthronement of Christ cannot be allowed to pass unchallenged. The following quotations will make his position clear. "Some of course claim that Jesus is on His throne today, but Premillenarians fail to find any Scripture for such a belief. We read that God hath exalted Him to be a Prince and a Saviour; that when He ascended He sat down on the right

hand of the Majesty on High, and also that henceforth He is **expecting** till His enemies be made the footstool of His feet, but nowhere do we read that Christ is today on His throne. The Scriptures plainly teach that He is now on His Father's throne, not as a King, but as a Prince who awaits the day of His coronation. Jesus Himself also distinguishes between His Father's throne and His own. He says, He that overcometh, I will give him to sit down with me in My throne, as I also overcome, and sat down with My Father in His throne."

It is maintained that Christ's throne is the same as the throne of David and the promises made to David about the perpetuity of his throne and concerning his Seed who should occupy that throne are quoted. Then it is added, "Surely the throne of David meant the one he then occupied as king over Israel. He at least so understood the promise; for he had no other throne that he at least knew anything about; and for one to undertake today to make the throne of David's house which was to be established forever or literally for an age and upon which God promised with an oath to set of the fruit of David's body—to attempt to make that throne mean something entirely different from the literal throne which David then occupied as king ruling over the kingdom of Israel is, in the judgment of Premillenarians, nothing other than to substitute travesty for true exegesis."

The author of the address under review insists on following what is known as the literal method of interpretation and asserts that the spiritual method is a counterfeit and is usually resorted to by errorists. Doubtless the spiritual method has been overdone. But so also has the literal. It has been used to bolster up as many and as dangerous heresies as has the spiritual. Instead of rigidly adhering to either method the wise exegete will simply try to find out what the Bible means. A few difficulties that confront the literalist might be noted. Martin Luther till his dying day could not accept the spiritual method of explaining our Lord's words, "This is my body." Such literalness leads to very dangerous heresy. It predicates a divine attribute of the body of Christ making it ubiquitous. Our Lord when asked for a sign on a certain occasion, replied, "Destroy this temple, and in three days I will raise it up." He spake of the temple of his body, but his enemies understood his words literally and brought up this saying against him when he was arraigned before the Sanhedrin. In the book of Revelation we are told of a woman that sat on seven hills. The plain meaning is that she sat on all seven at the same time. Some difficulty would be encountered by any woman who should attempt such a feat. Ezekiel in the closing chapters of his book gives a description of the Messianic kingdom when it is triumphant. His description is given in Jewish terms. The temple when rebuilt is to be larger than the entire city of Jerusalem ever was, and Jerusalem larger than the entire land of Canaan. And yet that land is to be divided among the twelve tribes after the tribe of Levi has received its allotment. The spiritual method which understands all this to refer to the enlarged kingdom of God embracing all nations is the only one that can be accepted. And this enlarged kingdom is only a part of the realm over which Christ rules. Truly extreme literalness encounters many difficulties. Our author himself fails to adhere strictly

to the literal method. He insists that Christ is to sit on the literal throne of David. To be truly literal that throne must be the identical material structure on which David sat, which is absurd.

To sustain the contention that Christ must come and occupy David's throne in Jerusalem it is maintained that the world will not be saved during the present dispensation or age, and that nothing short of the visible personal presence of Christ will subdue and save the world. Many texts are quoted which have no bearing on the subject at all, but merely tell us by way of warning what to expect as to the existence of evil. One passage however is so manifestly perverted that it must not be allowed to pass unnoticed, namely, the parable of the sower whose seed fell on the highway, the rocky ground, the thorny ground and the good soil. The error made by our author, which is a common one, is that only one-fourth of those who hear the gospel are saved, while three-fourths are lost. Here is literalness pushed to such an extreme that it proves its own antidote. No farmer ever yet sowed a field of which only one-fourth was productive except by reason of some unforeseen calamity. The parable is not meant to teach that only one-fourth of gospel hearers are saved, but that there is only one kind of productive soil while there are various kinds of unproductive soil. The greater part of the field was doubtless productive, in some portions yielding thirty, in some sixty and in some a hundred fold. This part of the parable must not be overlooked as it usually is by Premillenarians.

In this connection it may be worth while to notice briefly his contention, which is a common one, that the church is getting worse, and will continue to get worse till the end of the age which will come about with terrible judgment. It is always difficult for men to form a correct estimate of their own age. The most of those who write on this subject declare their own age to be the worst the world has ever seen. No careful student of either secular or church history will make such an assertion. The church in our age is far better than in the middle ages. It will compare favorably even with the church in the age of the apostles. Signs of the final catastrophe cannot be discerned by the critical eye in the degeneracy of the church.

The discussion thus far merely shows that the method of exegesis which denies that Christ is yet enthroned leads into many errors which vitiate the whole process and render the whole theory worthless. Let us give attention directly to the chief point of the discussion. Our author uses a text which contains in itself the refutation of his position. That text is found in I. Chronicles 29:23. "Then Solomon sat on the throne of Jehovah as king instead of David his father." The purpose of Mr. Milligan in quoting this text is not quite clear, but the fair interpretation of these words leads to the conclusion that there is some measure of identity between the divine throne and that occupied by David and Solomon. If Solomon when he sat on David's throne was also occupying the throne of the Lord, it would seem to be a fair inference that when Christ is seated on the throne of the Lord he is also occupying the throne of David. That this is true is clear from the following considerations.

That Christ on the throne of the Father is merely a prince in waiting is a false assumption. There is no such use of the word prince in the Bible. A prince is one who is already en-

throned and actually reigning. Let any one take the Bible and look over the many places where princes are mentioned and he will be able to judge of this matter. When Christ is called a Prince the meaning is that he is already enthroned. If this is not so it will certainly follow that the devil is also waiting for his enthronement for he is called the prince of this world. But the Bible proof that Christ enthroned in the heavens is occupying David's throne in the largest sense and the only sense in which he can occupy it, is direct and positive. In Revelation 3:7 it is said that he "hath the key of David." The key is a symbol of authority. To possess the key is to possess authority. Christ therefore has all the authority that David had and all that David's kingly authority symbolized. But we have the word of prophecy made more sure. In his discourse on the day of Pentecost Peter declares in plain words that in the resurrection, ascension and enthronement of Christ the promise to David that of the fruit of his loins he would set one upon his throne was definitely fulfilled. (Acts 2:29-36). He declares that David being a prophet knew the meaning of the promise of a Son to sit on his throne and that it is fulfilled in making Jesus both Lord and Christ. To be Lord is to be the ruler of that of which He is Lord, and He is Lord of all. (Acts 10:36).

One word may be spoken in closing about the claim made by the author under review that there are no destructive critics among Premillennialists. It may or it may not be so. It is a well known fact however that they have tried to claim C. A. Briggs, Shailer Matthews and others. But while we refrain from odious comparisons we feel bound to say that extreme literalism makes very sad work of much of the Bible and leaves a waste of ruin in its path.

WHAT MAKES A NATION GREAT?

Not serried ranks with flags unfurled,
Not armored ships that gird the world,
Not hoarded wealth nor busy mills,
Not cattle on a thousand hills;
Not sages wise, nor schools, nor laws,
Not boasted deeds in freedom's cause.
All these may be, and yet the state
In the eye of God be far from great.

That land is great which knows the Lord,
Whose songs are guided by His word;
Where justice rules 'twixt man and man,
Where love controls in act and plan;
Where breathing in his native air
Each soul finds joy in praise and prayer.
Thus may our country, good and great,
Be God's delight, man's best estate.

—Alexander Blackburn.

Special Articles

THE WAR AND THE WISKEY BUSINESS

Larimore C. Denise

A great and spectacular fire occurred in Detroit a few weeks ago. I was attracted by the roaring flames which leaped above the surrounding buildings and were visible for miles. Following the crowd I went to the river front to see the fierce blaze.

It was a huge grain elevator stored with 1,000,000 bushels of wheat for the Allies. As I shielded my face from the heat of the flames while I stood on a box car a few hundred feet away, my imagination pictured the labor it had taken to raise that vast quantity of wheat. I saw the plowman drill it in, the reaper mow it and the thresher fling the straw aloft, the wagons cart it, the trains carry it and the great elevator store it. The work of hundreds of men was now in vain. The bounty of God was being wasted.

And then my mind turned to the children and to the men and women who would suffer because of lack of bread. What a dastardly deed to burn the people's necessities of life! By indirection what weeping among children and suffering of mothers this incendiary has caused! No wonder I heard men say, "I would like to help lynch the man that started that fire."

But there is a worse sin than arson. The grain from that great elevator went up in flames or floated away down the river. It was not used to kill, to main the mind and to ruin the soul. Yet last year quantities of American grain was converted from its wholesome use into a subtle poison which lessened the vitality and clouded the minds of thousands of our youths and matured men.

"One Million Bushels Destroyed," the Detroit papers put it in big headlines. But the booze business destroys,—yes, worse than destroys, converts to poison,—grain estimated by the president of the Kansas Agricultural College as approximately 600,000,000 bushels annually. Whether or not this estimate is excessive is open to debate. Accepting the figures of the Anti-Prohibition Manual for 1917 that the liquor industry used $115,000,000 worth of grain in 1913, it must be conceded that the report of the Bureau of Internal Revenue, that the liquor traffic consumes a little less than 200,000,000 bushels of grain annually, is within the truth. This is said to be enough to feed 12,000,000 people for a year.

Taking the lower estimate of 200,000,000 bushels annually converted from food to poison, the loss of food stuffs is shocking. If the government thought it worth while to do all in its power to apprehend and punish those who destroyed 1,000,000 bushels by fire, how much more should it seek to stop those who destroy 200,000,000 bushels by making poison.

The President has been asking us to make gardens, to bring our farms to their maximum capacity, to exercise economy. It is high time that he and the people of America compel the brewers and distillers to stop this terrible waste of the food stuffs of America, to cease the waste of bread.

Senator Cummings is reported to have said, "I think it would be possible to enact a law restricting the use of grains to food purposes only in war

times and this would give us prohibition as a temporary measure."

Senator Sheppard has pointed out that the grain of the country can be commandeered by the President and thus be prevented from being converted into liquor. Congressman Webb of North Carolina said in an interview, "I would like to see every grain of corn or wheat now used in the manufacture of liquor turned into mills for the sustenance of the people. Whiskey offers a stimulation that results in hunger; why not eliminate it and satisfy natural hunger."

Not only should the manufacture and sale of intoxicants be prohibited during the war because of the great waste of grain but in order to add to the efficiency of our military establishment.

It is well-known that wherever soldiers congregate the saloon interests flock with their products. They use cars to ship liquors which are needed for the transportation of necessities; they send soldiers back to camp reeling instead of in their right minds; they are the source of crime and add to the number who seek the society of vicious women. For the protection of our boys, thousands of them coming from states which have banished the saloon, we should not dare to allow the liquor traffic to set before them the snares of the cup that destroys.

And for the sake of the army that is yet to be we should banish liquor from America now. Why are men rejected in such numbers when they come for enlistment? The report of one regiment may be typical of many. of 3,300 applying in Chicago, 1,150 were accepted; of the 2,100 men rejected, 70% were refused because of the injurious effects of liquor upon their bodies. If we are to have sound men, suitable for soldiers, we cannot too quickly eliminate the greatest cause of physical unfitness.

Russia has led the way. Vodka is gone.

France has banished her absinthe; Britain has curtailed the use of beer and shortened the hours of its sale. Shall we be less wise than our allies? Shall Christian America permit what Mohammedan Turkey forbids? The world has wondered at the fighting power of the Turk. It has forgotten that Turkey is not cursed with a rum-soaked manhood.

As this is written the question of a dry America during the war is before the President and Congress. The Executive Committee of the National Reform Association has, in behalf of the Association, telegraphed the President and written the senators and representatives urging them to work for national prohibition. And it has directed its official force to use every endeavor to aid in this movement for a dry America.

Every member of this Association can help. Write or telegraph to the President. Write to your Congressional Representative. Write to the Secretary of War. Write to your Senator. If the Christians of America speak but now, we shall have prohibition without waiting until 1920 .

Do your part! Do it now! Write your letter or letters at once! And may God speed the day when the flag shall float over a land freed from the curse of the legalized liquor traffic!

Thousands of petitions from churches and mass meetings have been sent to Congress and to the President. Has your church done its part? If not, see that action is taken at once, for this is the hour of opportunity.

Pittsburgh, Pa.

THE CLAIMS OF THE MORMON KINGDOM

James S. Martin

The Mormon Kingdom claims a divine right, as did Mohammed, to rule the world. Every unbeliever in the prophet is infidel and accursed.

Listen to these astounding pretensions quoted literally from the authoritative teachings of the Mormon rulers:

"The Priesthood (of the Mormon Church) holds the power and right to give laws and commands to individuals, churches, rulers and nations of the world; to appoint, ordain and establish constitutions and kingdoms; to appoint kings, presidents, governors and judges."—Key to Theology P. 70.

"The Kingdom of God (The Mormon Church) is the only legal government that can exist in any part of the universe. All other governments are illegal and unauthorized. Any people attempting to govern themselves and by laws of their own making and by officers of their own appointment are in direct rebellion against the Kingdom of God."—Apostle Orson Pratt "On the Doctrines of the Gospel."

Pause for a moment. Consider that extraordinary doctrine. If it were true, you—all of you—every citizen and official, even our government itself, would be rebel to the polygamous ruler, except as he might enfranchise or appoint. All others and all man-made laws would be crushed beneath his heel. That would be the culmination of our centuries of struggle to throw off the tyranny of kings and the shackles of priestcraft.

Of course where rulers assume that authority, and where followers accord it, all evil is possible. True, in much of its exercise good may appear. But the bare assertion of this supreme power over humanity is a monstrous blasphemy to God and a dangerous affront to earthly government.

Need I quote more doctrine to show the utter treason of the Kingdom's claims?

The logical result is a sanctified lawlessness; a coarse hypocrisy; in many instances brutality; and all through the court of the sultanic prophet an irresponsible arrogance; which are as insolent to the nation as they are injurious to the subjects of the Kingdom. Thus we see the present ruler, Joseph F. Smith, at once a pretender to all righteousness and the most persistent law-breaker of the generation. He is a code unto himself. He heeds no statute, no ordinance, no convention of civilized society which is not in consonance with his selfish and savage will. He violates any regulation of law or propriety, and then demands and receives adulation for his offenses, because he is God's representative and his crimes are virtues.

This produces the most distorted community situation in this world.

And to lead you into an appreciation of the great charges against the Kingdom, let me present some illustrations of that sanctimonious grotesquerie which would be amusing if the issue were not so tragic.

Bear in mind these two illustrations are not given as the great counts in the indictment against the Mormon Kingdom. Let me impress you that they are merely to demonstrate to you, in advance, how the prophet dislocates and reverses all the proprieties of life at his pleasure—so that your minds may the more readily grasp the serious matters which will follow.

Not long ago a prize fight, to a finish, was staged in the church theatre —(for, of course, the ruler had an official play house, just as he had a monstrous whisky-selling store). The prophet Smith attended that law-breaking prize fight—sat in his own box at the ring-side surrounded by six of his thirty sons. Like another Nero he gloated upon that combat through its twenty gory rounds. Like another Nero he gave his pitiless look when one of the gladiators fell unconscious and was dragged in stark ghastliness from the arena. And still like another Nero he nodded his approval upon the blood-stained victor—even while the attendants did not yet know whether the other gladiator would live or die. When some bold spirits dared to comment disparagingly upon his vicious encouragement, he flew into a passion of royal rage. He worked himself into a physical frenzy in his pulpit to incite his idolatrous followers into a hate of his critics. "The King can do no wrong." That was his tone. What are statutes, what are rules of decency, to the supreme monarch who makes and unmakes right and wrong at his own whim? Later, when the whole world began to jeer, and when his blood had cooled, he assumed a lofty benignancy and resignation. He said he counted himself favored that he was persecuted by an unholy generation because of his superior righteousness which was too exalted for the world's gross comprehension.

And this absurd attitude—possible only to one who possesses neither ethical nor intellectual discrimination—is taken seriously in the kingdom. It is supported by such absolute power that even non-believers have gradually come to show a servile and prudent respect. Many Christian people, who would not consort with Sin as Sin, are silent or submissive or even grateful for patronage at the court of this Sin which calls itself Sanctity. And therein lies one of the tragic dangers.

Again let me illustrate: A committee of temperance women, all non-Mormons, called upon the Salt Lake Tribune editor to ask support for their prohibition campaign. They said they had been in conference with prominent Mormon priests who were ready to assist in stamping out the liquor traffic. They named Heber J. Grant, an apostle and polygamist, as one of their chief Mormon allies. Now this coarse priest of the Mormon Kingdom was a flamboyant practiser and proclaimer of polygamy. He it was who leeringly boasted of his polygamy before the young men and women of a university, plainly intimating to them his desire to take more girls to wife. He it was, "this apostle of the Lord Jesus," who bragged before some of his men friends in these words, subsequently made public: "I am a law-breaker. My wives have brought me only daughters. I purpose to marry until I get wives who will bring me sons." Besides, and this is the point of present importance, he was an influential director in the big Mormon mercantile institution—wholesale and retail dispenser of whisky under its shameless sign "Holiness to the Lord." And this person Grant, flagrant polygamist for his own eternal grandeur and conscienceless purveyor of liquor for his own earthly profit, was accepted as an ally of prohibition, by noble Christian women deluded by his claim of sanctity and sincerity. That could not happen anywhere else on earth. For in any other community the whisky seller would have to quit selling whisky before he could be accepted as a genuine prohibitionist. The

Tribune editor warned the W. C. T. U. what the net result of their alliance would be: Christian women would clasp hands with polygamists and sanctified whisky sellers over the grave of slaughtered prohibition. And so it was. The great Mormon tabernacle was thrown open to temperance service. Christian women and Mormon Mohammedan priests fraternized. There was a tumultuous promise of devotion to the united cause. The good prohibition women came from the meeting fully assured that the priests were loyal gentlemen. If polygamy had been the most amiable and harmless of peccadilloes, and if whisky selling had been prohibition's best aid, the noble but deceived women could not have seemed more complacent and satisfied. And when the campaign was over, prohibition was killed by the veto of the Mormon priest governor, at the orders of the polygamous king and his apostles. But the polygamists made their gain. They had been permitted to parade, under their patronage, Christian womanhood before the assembled hosts of the Mohammedan Mormon Kingdom.

Out of such successful experiences the Mormon rulers have devised a method whose description they might condense into these words: "Be daring enough in our hypocrisy; use the names of God and the Redeemer with reckless abandon; pretend to a monopoly of holiness; and the very enormity of our claims will stagger the innocence and ignorance of this credulous world into acceptance."

Steadily the barriers which Americanism had upreared are being broken down. And Christian women and patriotic men who first are horrified, are gradually conquered by circumstances and pretenses, until they lose all sense of indignation, while the priests become more contemptuous toward the easily deluded world.

Herein is a sufficient danger to demand your resolute moral warfare. But the issue must be made plainer still, in another article.

Pittsburgh, Pa.

* * *

STAND YOUR GROUND! UNDERSTAND!

John Royal Harris

"The churches have motion pictures on Sunday. How can they consistently object to the theaters having them?"

Why not say the same thing about the stereopticon? and the phonograph? and the violin? and the organ? and even the musical and elocutionary concerts?

It is time for clear thinking and acting. Tearing away all the falsities and stating the thing just as it is in a word: **Here is a shrewd attempt to take advantage of a situation that is not thought out by the average person, and to gain rights which do not belong to the theaters, or else to deprive the churches of their rights.**

This can be seen clearly by looking a little more closely at the matter of rights, motive, and manner.

Rights Compared:

Under human and divine laws the church can do things on Sunday that no other institution can. This is to turn man to God, and to give worship, rest, and righteousness. Other institutions are closed that day to help on these results, and to honor our Creator. They have six days, the church one, and generally only a few hours of that.

It is a right of the church to use whatever is of help in its work, and not

contrary to law. It makes use of man's love of music and pictures, and is entitled to this. It would not, and could not, use certain things. But long use of sacred music and pictures proves that this is a right. Precedent and law give security in this, and what effrontery it is for theaters, and what surrender for unthinking churchmen, to demand that churches either share this right with other institutions, or give it up altogether? Why not argue the same way about the phonograph, which is often used in Sunday services? or the stereopticon? The same plea was made when the stereopticon first came. The motion picture is practically the same as the stereopticon. The same machine and light and operator and screen present both slide and film. The film is just run through faster than the slide.

Motives Compared:

Those of the church are well understood. Theaters want to make more money, both from Sunday receipts and increased patronage through the following week. While not all want to hurt the Christian churches, some do. Some managers and owners, of other faiths and of no faith, would interfere with our churches just as much as possible. Opposition to things helpful in our services is partly explainable on this ground.

Manner:

The different way of doing helps most of all in clearing the situation. The church has religious exercises; uses religious subjects in the pictures; charges no admission; draws the masses into religious surroundings, dominated by the religious classes; and the whole occasion is a matter of an hour or a little over. It is a far jump from this to an afternoon and night, or whole day, made up of all the things which go with paid, or even free non-religious entertainment. Free and even religious pictures in theaters are against the rights of the churches, for they would interfere with church work, and such a prevention of religious development is against the public good, and contrary to well established public policy.

Stand your ground! Understand!

The situation would not be changed one whit if every theater opened all day Sunday. Churches should hold to what is theirs. Increasing obligations would be upon them to draw people to their benefits, and increased responsibility for using the very best means. There is a responsibility now felt by sincere and alert leaders to reach more people than those who will go to church anyhow; for the ones who need religion most lie beyond the church-going classes, and are many. Such leaders do not propose to be scared or turned from their duty by the misleading question quoted at the outset; and they rely upon the backing of the many who will see things better when they have once considered the matter as thus presented.

Stand your ground! Understand!

Pittsburgh, Pa.

EDITORIAL COMMENTS

R. C. W.

In the above article Dr. Harris grapples with a hard problem. The importance of the problem is as great as are its difficulties. Whether or not we are to retain our Sabbaths is a question that constantly confronts us. The special aspect of the question here presented is rather new, although the principle involved is old. Opponents of the weekly rest day have always sought some justification for their worldly amusements on that day by

quoting some of the things done by the church. Since the introduction of moving pictures into Sabbath evening church services the plea is made by those who are in that business for gain that they should be allowed the same privilege as is allowed the church. Dr. Harris assumes the right of the church to use motion pictures and other devices to bring people to church to hear the gospel, and if this assumption is allowed he completely refutes the plea of those who desire this privilege for worldly ends.

In giving place to the above article the editors are not to be understood as approving the position taken. The writer himself does not present his views as expressing the final word to be said on the special issue involved. His purpose in writing is to call out the opinions of others who have grappled with the same problem. We must face the situation as it is. Many churches have resorted to the use of lantern slides to add interest to the evening service and thereby increase church attendance. The purpose is not entertainment but to bring the people together and then give them the gospel. Those who use this device justify it on the ground that they reach more people with the gospel than by any other device. Doubtless many come to the church to be entertained by the pictures, but they hear the gospel of salvation and soon acquire the habit of attending for the purpose of worship. On the theory that such a device for reaching the people is justifiable Dr. Harris makes out a strong case against those who are in the picture show business and who claim that they should be allowed to operate their plants on the Lord's day because churches do the same thing. It may be said concerning this class of people that they are very fruitful in reasons of a fallacious nature for opening their places of amusements on the Lord's day. If they did not have the reason here under consideration they would have others just as specious and equally fallacious.

Doubtless there are two classes among the readers of the Christian Statesman with respect to the problem here involved. Some will hold that the use of pictures in the Sabbath evening service, especially pictures of sacred places in Palestine and of events in the life of Christ, may be properly employed as aids in religious work, and that the plea made by those who are in the picture show business is utterly illogical since the Sabbath is given for religious purposes and the whole design of this class of people is to secularize the day and use it for gain. On the other hand there is a far larger class among our readers who stand ready to condemn all such devices for increasing church attendance and for very solid reasons. First of all they hold that such exhibitions if not sensational are in themselves designed for entertainment, and entertainment is no part of the purpose of the Sabbath. Second, they hold that there are better ways of securing larger audiences in the house of God. If a church has spiritual power no such device will be needed, and to employ such a device is to employ a substitute for the Spirit of God. Third, it is difficult to keep up the interest that may be awakened by such a device. Like the use of stimulants something a little more stimulating and exciting is necessary the longer it is used. Fourth, it is not safe to borrow from the world, and there is no question but that this sort of entertainment is of a worldly origin. It therefore tends to corruption of divine

worship. Fifth, it is a mistake to put a weapon in the hands of the world with which to attack the sanctity of the Sabbath, and this is done whenever the church resorts to worldly devices even for the purpose of increasing interest in church services.

THE PRESENT-DAY MISSION OF THE COLLEGE

By Renwick Harper Martin,
President Geneva College

While many and vital changes have been taking place in the educational world, changes equally great have been taking place in the world at large. So great have these changes been that, if our forefathers who lived a hundred years ago were here today, they would not recognize this as the same world. Modern science and modern inventions have harnessed for us the forces of nature, and have thus enabled us to develop its resources, and to multiply the world's wealth to an extent never dreamed of before. As indicative of this enomous increase of wealth suffice it to say that the wealth of the United State increased from seven billions of dollars to one hundred and seven billions of dollars in less than sixty years. This increase of wealth has brought with it unexampled opportunity, but it has also brought us face to face with perplexing problems and tremendous temptations. How shall this enormous wealth be used? In luxury? in extravagance? in ministering to appetite? or for the moral and spiritual uplift of the race? Modern science and invention have also brought about revolutionary changes in our industrial and social life comparable only to those which took place in the French Revolution. Political changes have also taken place and are now impending, as momentous as those that followed the fall of the Roman Empire.

But with all our increase in wealth, with all our advance in learning and culture, we are today face to face with more serious problems than ever confronted any previous age. We are in the midst of the greatest war the world has ever known. The nations are mustering all their strength, and pouring out their wealth of treasure, in a supreme effort to destroy each other. And science, clad in scarlet robes, is leading the hosts to battle. Our boasted civilization, with all its wealth, education and refinement, is rocking to its very foundation.

Do these changes that are taking place in our civilization have any significance for the college? Does it mean anything to the college that it is situated today in the midst of a new world with new problems, new dangers?

Some would have us believe that it does not. The college they say is a place for self-development, for culture, for acquiring knowledge merely for the sake of the conscious power and the joy it brings to its possessor. It is not to concern itself with the practical problems of the age. It is a monastery placed far away from the world. It should be located on Mount Sinai or in an African desert. Its mission is to send forth from its doors men and women of the type of Browning's grammarian.

This is an erroneous conception of the mission of the college. Its existence cannot be justified on this ground. The college is to serve the needs of the times. It is to minister to the age in which it finds itself. On no other ground can its existence be justified. It is to furnish the intellectual, the moral and spiritual leadership which

the conditions of the times demand. The college, it is true, is an institution for culture, but not for an abstract culture—a culture unrelated to the practical needs of the times. This was not its purpose originally. Cambridge and Oxford were established to man the British Empire. The early American colleges were established to provide capable Christian leadership for the church and the state, and if for a time our American colleges swung away from their original purpose in the direction of an abstract culture, they are now swinging back again to their original purpose. There is no justification for the college save in the ministry it renders to the age.

What should our American colleges do that they may minister more effectively to the needs of our times? I say, without hesitation, that they should give a larger place to Christianity. There is nothing save the truth, the principles, and the life of the humble Nazarene that will meet the needs of our age. Science will not meet them. Culture will not meet them. There is nothing save the religion of Christ that has power to uplift the individual. There is nothing save the moral earnestness and spiritual purpose that Christianity gives to a people that will prevent our enormous wealth from becoming a curse to us. Nothing save the teaching of Jesus Christ concerning human brotherhood will solve our industrial and social problems. And what will solve our great international problems? what will bring lasting peace to a warring world? Not more preparedness for war, not Hague tribunals, not international agreements, not world arbitration courts. All these have proved futile, and alone they always will prove futile. The answer is found in an ancient prophecy:

"All the armor of the armed men in the tumult, and the garments rolled in blood shall be for burning, for fuel of fire. For unto us a child is born, unto us a son is given; and the government shall be upon His shoulders and His name shall be called Wonderful, Counsellor, the Mighty God, Everlasting Father, the Prince of Peace. Of the increase of his government and peace there shall be no end upon the throne of David and upon his kingdom, to establish it, and to uphold it with justice and judgment. The zeal of the Lord of Hosts will perform this."

It is only as the nations of the world accept the rulership of Jesus; only as governments and rulers adopt His principles and follow His ideals that lasting peace will come—a peace based upon righteousness and the brotherhood of nations.

Nothing save Christianity will save our civilization. Wealth will not save it. Military power will not save it. Education will not save it. The civilizations of antiquity had all these and perished. Christianity is our only but all-sufficient hope. And if this deepest need of our age is to be met, we must provide our age with Christian leadership, and the mission of the college is to send forth as leaders in society to direct its thought and shape its policies, men and women of Christian ideals and Christian purpose, and therefore of Christian training.

We cannot expect the other institutions of higher learning to furnish leadership of this character. Many of them are antagonistic to evangelical Christianity and not a few more of them are indifferent to it. The state universities, by reason of the erroneous but widely accepted idea that the state cannot in any measure teach religion, feel that they have no liberty to give

Christian instruction. Therefore, for the present, we must look to the college to furnish this instruction. The colleges are free to give what the state universities feel they cannot give. They are Christian in their origin and all through their history they have been supported largely by Christian people. A very grave responsibility, therefore, rests upon the college to make its education distinctively Christian in character. Unless it does this, it will fail in its greatest opportunity.

How can the college do this? First, by giving the Bible that place in the college curriculum which its very name, "The Book of books," should secure for it.

The Bible is the deepest fountain of knowledge and wisdom ever opened to mankind. It throws light upon the deepest problems of life. It furnishes the key to the understanding of history. It gives the true view-point from which to study all fields of knowledge. Whittier sings,

"We search the world for truth; we cull
The good, the pure, the beautiful
From graven stone and written scroll,
From all old flower-fields of the soul;
And, weary seekers of the best,
We come back laden from our quest
To find that all the sages said
Is in the Book our mothers read."

The Bible is the great character building book. It furnishes the true solution for all our present day problems. Chancellor Kent says:

"The general diffusion of the Bible is the most effectual way to civilize and humanize mankind."

It must be confessed that the Bible has often had a very insignificant place in the curriculum and life of many of our colleges. But if it is indeed the Book of books, if what has been said of it be true, the Bible ought to have in our college education the place the sun has in the solar system.

Second, that the college may give a truly Christian education all the subjects it teaches should be taught from the Christian point of view. It is just as important to study a subject from the right point of view, as to get correct knowledge of the subject itself. And we insist that the only true viewpoint from which to study any subject is the Christian viewpoint.

We cannot truly and fully know any subject unless we know it in its relation to God, whose purpose, in some way, it is intended to serve. It is a dangerous thing to teach a subject from any other viewpoint. It is a dangerous thing to lead young men and women into realm after realm of knowledge from which God is left entirely out.

I know it is said there is no such thing as a Christian geometry, but one has not fully mastered the laws of mathematics until he traces them back to their divine source. There is a Christian interpretation of literature, of history, of philosophy, of science, and for that matter of every subject included in the college curriculum, and to give a Christian education it is all-important that these subjects should be given their Christian interpretation.

Third, if the college is to give a truly Christian education, there are certain principles of Christianity, which are important in themselves but which have an added importance by reason of their peculiar adaptation to the needs of the times, which the college must teach.

I refer to those truths of Christianity which relate to human society and its institutions. A part of Christianity is

for the individual. It concerns his eternal destiny. Another part is for men in their relations to each other and for those institutions of society, the family, the church and the state, by which the life of the world is moulded. Among these institutions the state is all-important. It is over all mankind and profoundly affects the life of mankind. Its character, its actions, its principles, its ideals, profoundly influence the life of the world. If it is selfish and secular, it will influence men to be selfish and secular.

Christianity teaches that nations as truly as individuals are God's creatures, that they are subject to His laws, that they should be actuated in their life by the same spirit that actuates individuals in their lives. This is God's ideal for the nations. If the nations of Europe had been taught these Christian principles and had accepted these Christian ideals this world war never would have occurred. There is no part of Christianity which is more needed in our times than that part which relates to society and to these great moral beings which we call nations. For the sake of the nation, for its own salvation, and for the sake of what the nation Christianized—become as Milton has said "One huge Christian personage, one mighty growth and stature of an honest man"—for the sake of what the nation Christianized will do for the uplift and redemption of the race it should be made Christian. And if this is to be done, the Christian college must teach to the future leaders of the nations these principles of Christian government.

Fourth, if the college is to give a truly Christian education it must maintain a Christian atmosphere in which the student shall live the four years of his college life. Formal worship is important, but more important than this is the Christian atmosphere in the college life; that atmosphere which leads to reverence for God and sacred things, which exalts the things of the spirit, and silently and unobtrusively develops in the student Christian ideals.

Finally, and most important of all, if the college would give a truly Christian education, it must have as its teachers only men and women of pronounced Christian character.

We have already said that the teacher is the most important factor in education. Character is caught more than it is taught. It takes life to propagate life. It requires virile religious life to propagate vital religion. Therefore in selecting teachers we should take account, not only of what they know about the subjects they are to teach but of what they know of that vast world of fundamental knowledge which lies behind their subjects; of their ability to interpret the deeper issues and significances of life.

It is important that the teachers in our colleges should be persons of scholarship and of teaching ability. But it is even more important that they be persons of high ideals, of unselfish motives, and of irreproachable personal character. For in the last analysis the college will become what its teachers are. Therefore if we would send from our colleges students with Christian ideals and Christian purposes we must have in them Christian teachers.

This we conceive to be the present-day mission of the college. This we conceive to be the way in which the college can fulfill its present-day mission. The colleges of America have a great mission, a mission vitally related to the great interests of the church, to the welfare of the country and of all nations, to the maintenance of our civi-

lization and to the progress of God's kingdom. Therefore they have a right to an important place in our educational system. Therefore, it is the duty of the church and of all Christian people to aid them in maintaining for themselves a place under the sun.

Geneva college accepts responsibility for her part in fulfilling the mission of the college. We are one college among the colleges of the country. We have no ambition to become a university. We are not even ambitious to become a large college. While we would gladly add to the number of our students, we are more concerned about the quality of our work.

Our mission as a college is expressed in our motto, "Pro Christo et Patria." Our highest ambition is to be true to this motto. Just in proportion as we are true to it will we meet our obligations to our age.

We cannot be true to our motto and not maintain a high standard of education. We cannot be true to it unless our education is distinctively Christian. We cannot be true to it unless we teach those principles of Christian government which are essential to the welfare of our country.

Beaver Falls, Pa.

FACTS ABOUT MORMONISM THAT EVERY WOMAN SHOULD KNOW

By Mrs. Frances J. Diefenderfer

Mormonism is a net-work of ecclesiastical, political and commercial trickery, a system of organized secret crime and falsehood from which any refined intelligent Christian woman would shrink. I am quite convinced that the masses of Mormon people are themselves ignorant of the real teaching of the system. They are told to **obey** their leaders, **pay tithes,** and thus secure to themselves standing with the priesthood. Missionaries, both men and women, are sent out to impress upon the general public these few pungent facts:

1. That Joseph Smith—the Prophet, Seer and Revelator—was a prophet of God.

2. That the Mormon church is the only true church of Jesus Christ on earth.

3. That their gospel is the only true gospel, which was restored to the world by them, after having been lost for 1800 years.

4. That polygamy is divinely appointed. Even the gods of their theology are polygamous, having bodies, parts, and passions. (So they teach their children.)

The Supreme god has many wives. Adam was begotten of one of the wives of this god. Jesus Christ is the natural son of God, the Father,—himself also a polygamist—married to several women at the marriage in Cana of Galilee.

There are recognized sources of authority in the Mormon church called "Living Oracles." These are President Joseph F. Smith, his two counselors, and twelve apostles. All of these men are known as "Prophets," "Seers," and "Revelators," and were accepted as such at the Mormon annual con-

ference held in Salt Lake City, April 1917. The several records for which they claim inspiration are, the "Book of Mormon," "Doctrine and Covenants," "Pearl of Great Price," "Old and New Testament," "Compendium of Doctrine," and "Key to Theology." These are all authoritative and apply to the "New Dispensation." One of their prominent theologians declared in his annual address at their conference in 1916 that, "if all of the literature of the world were destroyed, we have in the 'Book of Mormon,' 'Doctrine and Covenants,' and 'Pearl of Great Price,' the foundation for all the literature the world needs." Since about 1830 a continuous chain of revelations has been received. No record has been kept in regular file, the revelations which count in the management of Utah affairs being Temple secrets.

MARRIAGE IS FOR TIME OR ETERNITY AS MOST CONVENIENT

No one can enter the highest glory without being married, and the degree of his lordship in the future life will be governed entirely by the size of his family on earth. Marriage for eternity is called **sealing.** A woman may be sealed to one man for time and to another for eternity; if she should chance to be a favorite, she may be held for both time and eternity. Proxy marriages are frequently celebrated, in such cases women who serve in the Temple acting as proxy for the chosen brides. Levirate marriage is also practiced for the purpose of raising up seed to a dead brother; such marriages have occurred in Utah. The sealing system can be made so elastic that any condition desired can easily be obtained. All marriage records are kept hidden away within the walls of their Temples, and it is absolutely impossible to secure them. Joseph F. Smith defiantly refused to present these records for investigation at the hearing in the Smoot Case at Washington, D. C.

WOMANHOOD DEBASED

The position of women under such a system is worse than that in oriental lands. The Mormon Bishop and his under officials claim the right to enter any home within their stake or ward and ask any question they wish concerning the private life of the female members of the family. If they refuse to answer, a note is made and their names are passed up to the higher officials to be dealt with.

TEMPLE MARRIAGE

The Temple marriage ceremony is polygamous and secret; washings, anointings, and endowments are administered by members of the Melchesedic Priesthood. The "Garden of Eden" scene is enacted, the "fig leaf apron" introduced, and many other sacred stories of holy writ blasphemed in the most coarse and indelicate manner.

POLYGAMY PRACTICED AND PROTECTED

The righteousness of polygamy is as much a tenet of the Mormon church as it ever was—secret marriages, old polygamy, new polygamy, proxy marriages, anything that suits church leaders is permitted. Revelations are handed out "while you wait." Joseph F. Smith declared in his closing address at the last annual conference, "There has been no change. The ordinances of the church stand today just as they did in the beginning." Many of the true facts about Mormonism cannot be presented in print, they are unfit for publication, and yet the law-breaking leaders of the system do these things in the name of religion. How long must we permit such an oath-bound secret

society for the encouragement and protection of crime to stand unharmed, unhampered in its growth and development, because some good-natured tolerant declared "it's the Mormon religion, and therefore we must not interfere?" Mormon missionaries, both men and women, go up and down through our land proselyting and scattering their literature everywhere, satisfied adherents of their own faith, looking upon the Gentile world either with profound pity or intolerable contempt.

A PROPOSED REMEDY FOR THIS EVIL

The Order of Anti-Polygamy Crusaders, Auxiliary to the National Reform Association, presents the only solution of this question, namely, national legislation. Every consideration of patriotism and Christian love demands this course. It is unnecessary here to refer to the past history of the sect, their defiance of government authorities, their continued perseverance in preaching and upholding the doctrines of "plural marriage" and "eternity of the marriage covenant," their treasonable oaths, etc. The propagation of such a system is a blot on our civilization. It is contrary to the Spirit of Christianity, which teaches us that we need only "one Lord, one Home, one Government for America."

THE COMMON WAY

There's an hour for each when the Angel's speech
To the tongue of man is given——
When earth is crossed as at Pentecost
By the rushing fires of Heaven:
But the common way is for every day,
And we common folk must face it
With a common smile for each common mile,
And the little flowers that grace it.

To trudge and trust in the daily dust
With a comrade tried and cheery——
To lift the eyes to the heartening skies
When the plodding feet grow weary,
Is to bless the Road, and the hopes that goad
And the beckoning stars that guide me.
The common way that's for every day
Is the way you walk beside me.

The world must plod at the call of God
On a weary march and holy,
From best to best, toward an end unguessed,
But slowly——slowly——slowly.
So the lot we bear with all life we share,
And the Goal of all life's growing:
For the common way that's for every day
Is the way of God's own going.

——Selected.

The question of compulsory military service is now before congress. The proposed legislation should adequately provide for the exception of those who are conscientious in their objection to active military service without respect to creed and provide for their service to the nation in non-military employment.

The National Reform Movement

THE CAMPAIGN AGAINST MORMONISM

"THE UNION OF CHURCH AND STATE IN THOSE STATES UNDER THE DOMINATION OF MORMON LEADERS IS MOST ABHORRENT TO OUR FREE INSTITUTIONS." From Report of United States Senate Committee on Privileges and Elections. Report 4523, Part 1, 59th Congress.

CRUSADE NOTES

The president of a presbyterial society writes from Wakefield, Nebr., asking for blank petitions in favor of the anti-polygamy amendment to circulate among the people of her presbytery. This immediate request comes as the result of the president's attention having been called to work done by our Association many hundreds of miles distant.

A pastor from Amsterdam, N. Y., writes thus of the presence and work of our representatives of the anti-Mormon Crusade in Amsterdam: "The visit of your two representatives has stirred many of the people of the city, and I am sure you will have their continued support in attacking this most insidious foe both of Christianity and of our nation."

The Secretary of the Missionary Union of New Castle, Pa., consisting of the various missionary societies of the city, reports having forwarded recently to the different departments of government at Washington a set of anti-Mormon resolutions adopted by the Union. She also reports favorable replies from the Representatives of that Congressional district and from the Senator from Western Pennsylvania.

As the result of our Crusade work of late in the East, Frank N. Winchell of Pine Hill, New York, writes asking for the address of some first-class association or publishing house that prints and sells anti-Mormon books and also for the name of the most reliable Mormon publishing house that publishes Mormon books. He adds, "I have determined to get at the bottom of Mormonism and its long train of evils."

The editor of Science Service, a New York City publication, writes under recent date thus to one of our workers: "Science Service is considering a series of articles on present-day Mormonism, more particularly in its relation to the government of the United States. It is planned to make any articles of this sort as sharp and as severe as possible, keeping always within the bounds of provable fact. If you are interested in this work, we shall be glad to take the matter up with you in detail."

Abraham Lincoln called Mormonism and slavery "the twin-relics of barbarism." There is no such other parallel in American history. Sixty years ago people in the Northern states were saying, "slavery does not concern us, there is not a slave pen in the North. Let the South settle its own questions." Today many in the East are saying practically the same thing about Mormonism—that it belongs to the West and does not specially concern the people of the East. And yet there are more Mormons in the West today than there were slave holders in the South in 1860.

We are oftentimes told in our appeal for the investigation of the case against the Mormon kingdom, once tried in

Washington under the title of a protest against the right of Reed Smoot to hold a seat in the United States Senate, "The case cannot be re-opened." So also multitudes of people said about the Lorimer case in Illinois a few years ago. But when enough people spoke and spoke loud and long enough, notwithstanding the fact that the Senate had told us that the case could never be re-opened, the members of that body promptly re-opened it and expelled Wm. E. Lorimer. So, also, can Reed Smoot be expelled.

A correspondent from Mt. Clemens, Mich., writes that a Mormon there has been attending a union meeting, known as the "East End Mission," also the cottage prayer meetings held in the community. He further states that after the people have been to a home in the community, the Mormon elder returns a few days later and without introducing his creed or church by name, presents circulars setting forth the insidious teaching of the Mormon church—teaching what on the surface differs little from that of evangelical churches, but which, explained in the light of the Mormon "Key to Theology," is polygamous and blasphemous. This is another evidence of the submarine method of Mormon missionaries. Our correspondent asks for literature for distribution to offset the efforts of this Mormon emissary.

The State Superintendent of the New York Civic League and editor of The Reform Bulletin, issued in the interests of the work of the League, continues his kindly co-operation in behalf of our Crusade in New York State. In a recent issue of the Bulletin which circulates extensively throughout the State he speaks in the following terms of a second speaker, attorney Danielsen, sent by us not long since to that State. "I have had the pleasure of hearing Mr. Danielsen. He is a tall, stately man, with a fine voice and thrilling experiences to tell, and he tells them well. His address was a tremendous indictment of Mormonism. We wish that he might be heard in every church in the State. Mr. and Mrs. Irvin M. Johnson, advance agents for Mrs. Shepard and Mr. Danielsen, are still in New York making bookings. We hope our friends everywhere will co-operate heartily with them."

The April 1st issue of the Salt Lake Telegram, Salt Lake City, Utah, contains a lengthy interview with Joseph F. Smith on the remedies for the immorality of the age. In referring to this article in his address before the annual conference in the Mormon Tabernacle, the 6th of April, Elder Stephen L. Richards, as reported in the Deseret Semi-weekly News of April 9th, said: "There was a recent demand for an article on social purity and when the press was looking about for one who could best handle the subject, President Joseph F. Smith, it was agreed, could of all others write such an article, the best obtainable, and he wrote a masterpiece that appeared in a local paper over his signature." Truly, it is the satire of the century that in the Salt Lake Telegram (non-Mormon) the polygamous sultan Smith of America can put out such stuff as he has been able to do, and have it received respectfully by his Mormon and Jack-Mormon subjects.

The semi-weekly Deseret News of April 5th states that a book, stationery and school supply shop is to be opened soon on Bedford Ave., Brooklyn, N. Y., near the Mormon mission home, as a convenient place where the public can purchase Mormon church literature and school supplies. It is further stated that since the shop is in the vicinity of a large school that the President of the Eastern States Mission, Walter P. Monson, is arranging for a large stock of school books. Mr. Monson has been on to Salt Lake City recently to attend the April conference and, according to the report, has taken a large stock of Mormon church literature East and expects to visit many wholesale book merchants on his return trip. The report still further states that in case the establishment of this store in Brooklyn proves successful it is probable that

others will be established in New York, Boston, Philadelphia, and other large Eastern centers. This is but one of the many evidences of Mormon activity calling for attention at the hands of Christian patriots.

The Corresponding Secretary of the Women's Home Missionary Society of the Methodist Episcopal Church in our country writes us for anti-Mormon literature for distribution, saying she has sent out everything she has in the office on this subject. She also requests literature and other help for a pastor's wife at Grant's Pass, Oregon, from whose letter for aid she quotes as follows:

"The Mormons have come to our town, have built a sugar factory and are 'worming' their way into the business interests with the intention of 'taking' the beautiful Rogue River Valley and our citizens welcome them with open arms!

"Now an entirely different story comes to us; one of their young men is to marry a young girl who is a probationer in our church. Of course every influence will be used to prevent this—but what further steps should be taken?

"I have been a pastor's wife only two and a half years and have never been thrown into a situation of this kind.

"Are public lectures a good way to handle them, trying to educate the people about their loathsome ways and beliefs? They are so shrewd and cunning it would seem that they would smooth any disbelief over with those upon whom they are working."

Miss Frances Bates Patterson, who spoke daily in Kansas City and vicinity the greater part of the month of April, wrote as follows of her opening meeting there: "We had a good reception by the Mormons at least last night, for one-third of the audience voted against the resolutions. When the presiding officer called for a rising vote he heard a faint 'no' and about twenty stood up and voted against the resolutions, most of them fine-looking young people whom I had seen at the C. E. Union meeting the night before. There were almost as many more who remained seated when both affirmative and negative were put and I feel sure they were in the same party, for most of them came in together. The other people present, representatives of other churches, were very much stirred up by the negative vote. Some of them are determined to have another and more representative meeting in this same place." Many good Christian people are loath to believe that there are Mormons at work in their midst, this doubtless because so much of their work is of a secret or submarine character. It is to be hoped that the demonstration made by Mormons in the Kansas City meetings will arouse the Christian people there to the necessity of persistent, systematic work to withstand their insidious efforts.

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CRUSADER NOTES

Mrs. Frances J. Diefenderfer, President-at-Large of the Crusaders, has been spending most of the month of April in the state of Kansas. She presented the work of the Crusade in able addresses before the various Presbyterials of that state, held some parlor meetings for women and addressed a number of inter-denominational mass meetings. She writes that the press of Fort Scott, Kansas, gave her considerable space in which to reply to articles favorable to Mormonism that were being published in one of the city papers. These articles were written by a leading Mormon of Salt Lake City and it was a great privilege to be allowed to present the Christian viewpoint as an offset to the influence being wielded through these articles. Many favorable notices of the work of our President-at-Large appeared in the daily papers of the cities which she visited. Mrs. Diefenderfer will return to her home in Erie, Pa., early in May.

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Mrs. Snow of Findlay, Ohio, is to begin a series of addresses for the Crusaders on the first of June. H. H. Keibler of Pittsburgh has been engaged to do the necessary advance work.

MORMONISM IN MISSOURI

By A. C. Lattimer, Ex-Mormon

The first Mormon immigrant from Springfield this winter was pretty little Pansy Nichol. Her parents are on the farm east of the city, but Pansy is in the West, perhaps a servant in the Mormon Empire—heaven only knows.

The Mormon priests here are very active in holding cottage meetings. I was invited to one of their meetings by a man who had heard me expose Mormonism last winter. At their meeting I announced one for a few nights later. When I arrived for the last named meeting, I found among those who had come to hear "the other side of Mormonism," three Mormon elders. I talked an hour, quoting from their standard works and comparing their teachings with those of the Christ. I also touched on the secret work of the Mormon church. A man in the audience asked the priests what they had to say about my statements. They answered that they believed what I had quoted from their standard works was the Gospel and that they accepted it, but said they could not discuss it. When I challenged them for a contest before the public, they said they could not, but would gladly meet me in their own room. Of course I would not go to their room. I remember too well the oath that was administered to me, when I was inducted into Mormonism. I shall continue publicly to expose them and their system to a finish.

Mormonism is flourishing in and around Springfield and edging its way into the little towns throughout Southern Missouri. I am happy to be able to report that the Baptist Church at Republic arranged for a meeting the 18th of March at which I was the speaker on Mormonism. I addressed about four hundred earnest listeners, among them two Mormon elders who had been laboring in the little city. I had the pleasure of having the citizens present express their satisfaction at having received the meat of Mormonism. The Mormon elders had been giving them naught but the milk.

MORMON PROPHET SUGAR COMPANY

One of the many Sugar companies controlled by the polygamous prophet of Mormondom is the Utah-Idaho company. The following, reprinted from a recent issue of the Denver Post, tells its own story.

Copies of the annual report of the Utah-Idaho Sugar company received in Denver today by Gregg, Whitehead & Co., show that the company on February 28, last, had cash and convertible assets of $12,414,067, as compared with $6,587,118 last year. Of these assets, sugar molasses and pulp constituted $5,937,250, cash $373,456; bills receivable, $2,159,740, and accounts receivable, $2,657,118. Bills payable totaled $1,750,000, and accounts payable $322,390. The excess of quick assets over current liabilities was $10,270,081, which represents the profits of the company during the campaign just closed. This amounts to a fraction over 100 per cent upon the present capital of $10,000,000, and to 50 per cent upon the new capitalization of $20,000,000 soon to be authorized.

The company operates ten factories and has two more in course of construction, one at Shelley, Idaho, and one at North Yakima, Wash. During the last year the company contracted with 7,697 farmers, to whom were paid for beets, freight included, $4,699,165.88, growers receiving $1.02 more than they did the previous year.

Under an agreement to furnish capital to operate the factory located at Fallon, Nev., for one year, the Utah-Idaho Sugar company has acquired 51 per cent of the stock of the Nevada-Utah Sugar company without cost. This factory has contracted for 3,760 acres of beets for the current year. On March 1, last, the Utah-Idaho company sold its plant at Brigham City to the Amalgamated Sugar company, which the former operated during the 1916-17 campaign. The com-

pany has now 2,168 stockholders, as compared with 1,803 last year.

In the above we have, in no small degree, the explanation of the high price of sugar. It is worthy of note, not only that this particular company which is but one of many under Mormon control, made 100% net gain—$10,000,000—on its output the past year but also that it obtained, "without cost," the controlling interest in the Nevada-Utah Sugar company. That is truly some financiering. Moreover, it is some high-handed plundering of the people who must purchase the output of these Mormon controlled companies. It must not be forgotten that it is out of the unjust profit extorted, as above indicated, from the general public that the Mormon prophet and his polygamous compeers support their harems and finance the emissaries of their system who have gone abroad to inveigle the women of war-stricken homes to come to this country to keep up the polygamous establishment of Mormonism.

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NEWS OF MORMON ACTIVITY

Mormon Centers Outside Utah Region

Last year we here gave warning that we had learned of about 200 Utah Mormon organizations outside of the Utah region, and said that we supposed our information probably quite inside of the real facts. Further discoveries this year reveal that about 54 must be added to last year's list, some of them of course newly formed. Of these Kentucky has 7, Georgia and Missouri each 5, Indiana and Florida each 4, and sixteen other states each from one to three. Of course some mentioned last year have probably died, and probably others have not been reported to us. The number of nearly or quite 254 Mormon organizations having stated meetings, outside of the Utah region, is surely enough to make one pause; especially as each is intended to be a new center of proselyting effort for Utah, as also every convert is expected to give his tenth of his earnings toward the support of the system, to be sent to Salt Lake.

School Teachers Warned

Our men in Idaho last year were some of them impressed with the numerous young school-teachers from the East of whom they heard as having married Mormon men and joined the system. Some one should warn such before it is too late. That is one way "elders" have of making converts; and years ago many a girl thus ensnared found on arrival West that her "husband" had been married at least once before she knew him and began to "build up his kingdom" for both worlds. Every person going West ought to be supplied with our literature; especially every school-teacher.

Mormon Doctrine to Date

If any one has thought that the Mormon doctrine of God as given in our tracts was being superseded by later teachings, he would do well to read closely the official publication, signed by the "First Presidency and Council of Twelve Apostles" and published in the "church" organ, the Deseret News, July 3rd last; and in the Liahona, their eastern paper, July 25. It is entitled "The Father and the Son," and by implication or directly teaches practically the whole evil doctrine about God, Christ and salvation which has been shown up in our literature. God is not Creator, but only organizer, matter and life being as eternal as Himself, he is fleshly, the literal physical father of the spirit and body of men and of Christ; hence there are many gods, limited by their bodies, not omnipresent or possessing a single quality of God. Men can become "gods," polygamists especially. Salvation is by works. The Mormon false books are quoted as equal with the Bible, and Christ is the firstborn of the great human sex-born family of God, superior because oldest, etc.—all materialistic and of course untrue, largely pagan and sometimes, at least, blasphemous. Yet it is solemnly authenticated Mormonism in the year 1916; especially issued by its chief authorities! **Annual, Utah Gospel Mission, 1917.**

TIDINGS FROM MISS FRANCES B. PATTERSON

One cannot speak in public on the subject of Mormonism, without having constant confirmation of the activities of the Mormon church; and of the systematic proselyting they are carrying on all over this country.

In Greensburg, Pa., two Mormon missionaries voted against the resolutions and for polygamy. The same men had been working in the parish of some of the pastors present, and asserting that they no longer teach or practice polygamy. Why then, did they vote for it? If they no longer teach or practice polygamy, why should they be afraid of an amendment to the constitution of the United States forbidding it?

In New Castle, Pa., at the close of my lecture, a fine-looking old Methodist clergyman came to the front. He was from Cleveland, Ohio, and said: "Miss Patterson, did you know that they nearly took out five of our choicest girls from Baldwin?" That is a Methodist school at Berea, 12 miles from Cleveland. He said that a very attractive young man entered there as a student. He succeeded in interesting these girls to go out as missionaries. It was kept very secret until the last moment, when fortunately one of the girls confided in a favorite teacher. The matter was investigated and it was discovered that the young man was a Mormon missionary.

At Alliance, Ohio, the meeting was held Sunday afternoon in the First Presbyterian Church. It was a union service, and a minister of the Reformed Church presided. At the close of my lecture he said that he could bear witness to the truth of what I had told of the real Mormon teaching, that one of their missionaries stood up in his study and asserted that Jesus Christ was a polygamist.

A clergyman of the Reformed Church from Tiffin, Ohio, where they have a large college, was present. He said, "Miss Patterson, what you have told us of the teaching and methods of the Mormon church, leads me to think you have enabled us to locate a woman who has given us much anxiety in Tiffin. She tried to get my wife's large Bible class of High School girls, when my wife had to give it up for health reasons. When she failed in this, she tried to get in as a teacher of girls in every Protestant Sunday School in Tiffin. There were reasons why we were a little uneasy about her. I have just connected this with an incident that occurred just before I came up here. A group of college girls came to me and asked "Dr. B—— will you tell us whether what we have heard is true, that Mary and Martha were the wives of Jesus?" He asked, "Where did you hear that awful stuff?" They replied, "Why good people told us that." Dr. B—— said, "That is Mormon teaching, and I am going back to conduct a strict investigation." I said, "You had better do it quickly, for from no other source could they have received that teaching. There is no doubt but that Mormons have been working among those college students."

In Detroit, I was speaking before the adult Bible class of women. Miss B——, the Sunday School Secretary who presided, told me that the Sunday previous her young niece, a girl of seventeen, was going to Sunday School on the street car. The conductor handed her a tract, and urged her to attend the new mission that was being opened at a certain place. She took it home, and her aunt found it to be a Mormon tract. The next day an attractive looking young man came into the Sunday School office in the Kresge Bldg., and asked for a book on the home department. After Miss B—— had given him what he asked for, she asked "What church do you belong to?" He flushed, hesitated and then replied "To the Church of Jesus Christ of Latter Day Saints."

A friend phoned that one of his neighbors in Detroit had joined the Mormon church and that she boasted they had thousands of members in Detroit and that a large sum of money would soon be sent from Salt Lake

City to help build a large tabernacle.

At the last women's meeting in Detroit where I exposed the real teaching of the Mormon church, a group of women came up after the lecture to tell me of neighbors, who were proselytes, who had told them of these teachings and asserted that no one could be saved outside the Mormon church.

Here in Kansas City, there seems to be comparatively little realization on the part of Protestant churches of the systematic activity of Mormon proselyters all over the city. One of the leading pastors of the city in introducing me to a large Men's Bible Class said: "I hear that one of the members of this class said that Mormonism doesn't amount to anything. That is just what the Mormon church would like to have us believe; and the longer they can keep us in that frame of mind, the better pleased they will be."

Groups of Mormons, who are members of the Utah church, are attending the meetings here and are voting against the resolutions and for polygamy. They take front seats and make themselves as obnoxious as possible by whispering and sneering without actually disturbing the meeting. At least they are putting themselves on record and may serve as an object lesson of the necessity for action on the part of Protestant Christians.

FROM OUR PHILADELPHIA SECRETARIES

Mr. and Mrs. Irvin M. Johnson

Syracuse is now our headquarters. While at Utica we arranged meetings for Mrs. Lulu Loveland Shepard and Attorney Vernon J. Danielsen in the city of Utica and surrounding towns and villages in what might be termed the Utica district which embraces Whitesboro, New York Mills, Oriskany, Rome, New Hartford, Clinton, Frankfort, Ilion, Herkimer, Mohawk, Little Falls and other places.

When we first went to Utica we were informed a number of times—"there are no Mormons around here," but within two days the pastor of one of the prominent Utica churches informed us by phone that two Mormon women missionaries were working among the people of his congregation. Later it was learned that sixteen missionaries are operating in Utica. Eight of them called one afternoon upon Mr. Danielsen at his hotel. While going to the car from the Methodist Episcopal Church at Ilion where he had just addressed about five hundred people who had assembled to hear him, Mr. Danielsen was warned by four Mormons not to return to Ilion. This fact was extensively reported in the Utica papers and immediate arrangements were made by us for Mr. Danielsen to address men only in the Ilion Baptist Church the following Sunday afternoon. More than six hundred men packed the auditorium and many could not gain admission. Those who were fortunate enough to get in the church heard the most scathing arraignment of the Mormon hierarchs and of Mormonism in action that it is possible for man to deliver. After that notable meeting Mr. Danielsen was rushed by auto to the theatre at Mohawk where several hundred men had assembled to hear a few remarks on Mormonism. Mr. Danielsen's demand that the men be Americans, not Mormons or Romans, met with thunderous applause.

While at Utica we visited one of the Presbyterian churches to hear a missionary from Utah who has been speaking in this section of New York State under the auspices of the Presbyerian Home Mission Board. After the meeting we introduced ourselves to him and told him of our Crusade against Mormon crimes and treason. Among other questions we asked,—"During the ten years that you have been laboring in Utah, how many adult Mormons have you converted from Mormonism?" He replied, "None." "Did you ever convert any of the younger Mormons?" He answered, "Not one, they can't leave their church, and if they did they would have to leave that country."

Of very great importance to our Crusade was the meeting for men only

in the Utica Y. M. C. A., Sunday afternoon, March 25th. Mr. T. R. Jordan, the General Secretary, gave us excellent publicity in the Association paper called "Men of Utica" and the men of Utica turned out in such large numbers that all the seating and standing space in the large auditorium was occupied and many men were turned away. According to the newspaper this was the largest men's meeting of the season. It demonstrates the fact that men will come to meetings when they know a real live message is in store for them. It was a magnificent sight to see that large body of men! Around the platform "Old Glory" was much in evidence and in the center stood Mr. Danielsen. His huge figure and commanding voice and thrilling message held the men's closest attention. They now know that Mormons are in Utica and that the Mormon prophet seeks to rule the earth, beginning with the United States. As one man who heard Mr. Danielsen has written to us,—"May you succeed in your work and may this crusade go on that you may keep this State and other States from falling victim to the evil power that now holds eleven of our States."

A week ago Mrs. Lulu Loveland Shepard returned to New York from Wisconsin where she has been for a month. Arrangements have been made for Mrs. Shepard to speak in the best churches. There is now keen interest in this Crusade in the Utica district and Mrs. Shepard will have great meetings. She writes us as follows: "All goes well and starts off auspiciously here in Utica. Had a good meeting last night and another this afternoon. The people around here seem to have awakened through your work and the addresses of Mr. Danielsen."

We here record our very great appreciation of the friendship and support of the editors of the Utica papers and of the papers in the surrounding towns. They supported our work royally and we believe their interest will continue until the awful scourge of Mormonism is cleared away.

SOMETHING WORTH REMEMBERING

In the years 1890 to 1896 the Mormon hierarchs surrendered to the United States government. This surrender came as the result of sixty years of warfare against them by the people of our country. Forty of these years the government itself was active in the effort to bring them to submission.

During these long years of prosecution two thousand Mormon priests were imprisoned; an equal number were driven into hiding, in constant dread of arrest and imprisonment; their numerous wives and children were panic-stricken; every principal man in Mormondom was disfranchised; every dollar's worth of Mormon church business property, fifty thousand excepted, was by governmental act escheated to a fund designed ultimately for the public school system of the country—all in punishment for their crimes and treasons. It was under treatment such as this that they were brought to surrender, absolute and unconditional.

That surrender was manifold in detail, threefold in general.

First, they promised that nevermore, **nevermore** would they teach or practice polygamy; that they would actually cease living with their then numerous polygamous wives—not cease supporting them, but cease living with them. There was a reason for that. there must not be brought into the world any more children outside the conventions of human society—children who could not take their father's name, children who could not become legal heirs of their father's estate.

Second, they promised that nevermore, **nevermore** would they use their church money, as they had been doing, for the corruption of the channels of public communication, but that they would henceforth use all of it for distinctly educational, charitable and benevolent purposes for the benefit of their own people.

Third, they promised that nevermore, **nevermore** would they attempt,

as they had been doing, to establish a temporal kingdom in our republic or to rule the state by their church, so-called. And as an evidence of their good faith in making this promise they solemnly covenanted that nevermore would any one of the twenty-six ruling hierarchs of this system—who in the last analysis, really constitute the system—or any of their successors to the end of time, hold any office in our country, or ever aspire to do so. These were the promises they made to the government, these the promises exacted of them by the government as a condition of the cessation of its prosecution of them.

What did our government do with these leaders, in view of their absolute and unconditional surrender—their solemn pledge henceforth to be law-abiding citizens? Just what parents would do with rebellious children, once they surrendered and promised henceforth to be dutiful and obedient. What, we may well ask, could they do with them other than forgive them, fully and freely, and do all in their power to make it possible for them henceforth to be and do all that children ought to be and do?

Precisely that is what this government did with these rebel leaders of this Mormon kingdom. It released all who were imprisoned, permitting both them and those in hiding to return to their homes in peace and in safety; it hushed the fears of their panic-stricken women and children; it re-enfranchised every one who had been disfranchised; it gave back every dollar's worth of that formerly escheated property—gave it back to the Mormon prophet **in trust** (please note that that property now amounting, with its accretions, to more than $400,000,000 of quick or mobile capital is a government trust) for the benefit of his own people; it actually legitimatized tens of thousands of polygamously born children, in order that there might not remain the slightest taint of a social wound; and then it gave statehood to their territories. Surely, if pardoned rebels ever had reason for gratitude to our government, it was these rebel leaders of this iniquitous, traitorous system of Mormonism in our midst.

Did the Mormon hierarchs keep the covenants so solemnly made with the country? Are the leaders in Mormonism to-day keeping these covenants? If so, there would be no occasion whatever for the nation-wide Crusade now being waged against them—the sole object of which is to impel the keeping of these covenants. It may be said, without fear of successful contradiction, that these covenants are broken every day and every hour of the day. For years this violation went on, largely under cover, until the hierachs became strong, bold and defiant, since which time it has been going on in the open—until to-day it has become a veritable national menace, calling for the attention of Christian patriots everywhere.

THE PRACTICAL UNION OF CHURCH AND STATE

The Majority report of the Senate Committee which investigated the right of Reed Smoot, Mormon Apostle, to a seat in the United States Senate, contains the following statement regarding the union of church and state under Mormon control:

"The fact that the adherents of the Mormon Church hold the balance of power in politics in some of the States enables the first presidency and twelve apostles to control the political affairs of those States to any extent they may desire. Thus, a complete union of church and State is formed. This is in accordance with the teachings of the priesthood of the Mormon Church, as promulgated in the writings of men of high authority in the church, to the effect that the church is supreme in all matters of government, as well as in all things pertaining to the private life of the citizen.

"The union of church and state in those States under the domination of the Mormon leaders is most abhorrent to our free institutions."

THE BIBLE IN THE SCHOOLS CAMPAIGN

PUTTING BACK THE BIBLE INTO CALIFORNIA SCHOOLS

James S. McGaw

Interest centers in the progress of Assembly Constitutional Amendment Number 34, relating to the Bible in the school which has been introduced in the California Legislature. After days of patient work with the Assembly Constitutional Amendment Committee, consent was finally given by the chairman for a public hearing in the Assembly Chamber on the evening of Tuesday, April 3. A good audience was present, fully four times as many as were in attendance two years ago.

Assemblyman Milton Marks, Chairman of the Committee, presided and was most courteous and fair in his management of the program.

Assemblyman Henry W. Wright who introduced the measure in the Assembly opened the discussion by reading the Amendment and presenting its merits. He made plain the fact that there is throughout the State of California an ever increasing number of citizens and instructors who demand the use of the Bible in the public schools. Not a man in the Assembly failed to receive a number of communications from his constituents urging his efforts in behalf of the pending bill. The passage of the measure by the Legislature would give the people of the State the opportunity, that in justice they ought to have, to express themselves on this fundamental proposition.

Mr. Charles F. Fisher, Secretary of the Sunday School Association of Northern California, followed with a forceful appeal from the thousands of California citizens whom he represented, who are not only anxious that the Bible should be read in the school room without note or comment but that credit should be given in the High School for work done in the Sabbath School. It is absolutely impossible for the State to truly educate the child and ignore the necessities of his moral nature. Other states in the Union as cosmopolitan as California have worked out the problem of the Bible in the public schools and found a solution agreeable to all fair minded patriots. It is high time this great state made an honest attempt to meet the state's responsibility.

The writer followed with an address in which he answered the popular objections to the use of the Bible in the public schools. These were summed up as follows: 1. The state is secular and has nothing to do with religion but to leave it alone. 2. The use of the Bible in the school room would be a union of Church and State. 3 The Church alone has a right to teach religion. 4. The Bible is a sectarian book.

Owing to the fact that Rabbi S. Hecht of Los Angeles who was to present objections in behalf of the Jewish people was not present, the chairman of the committee, Mr. Marks, took his place. Whatever may have been the original outline of the speaker's address it was plainly evident shortly after he had begun that his objections had been anticipated by the speaker who preceded him to such an extent that the wind was taken out of his sails. His discussion of the subject hung upon the complete separation of church and state. His chief legal citation was the provision in the national constitution referring to the "establishment of religion." The plain purpose of the framers of the Constitution was to make an established church on American soil impossible; but Mr. Marks, like most opponents of the Bible in the public schools, interpreted this statement as though it meant the complete discouragement by the government of all religion in national life. The proof that the American people repudiate this idea is evidenced in the fact that while we have no established

church we have a national religion woven into the whole warp and woof of our national life to such an extent that turn which way you will you are face to face with it. All that a good lawyer could do for his case was done by Mr. Marks. He was evidently aware that when argument and proof are lacking that it is good psychology to use repetition.

We counted ourselves especially fortunate in having with us as an advocate of the Amendment, Bishop Adna W. Leonard of the Methodist Episcopal Church, who had just arrived from Hawaii in time for the hearing. After answering in a most satisfactory manner the leading arguments of Mr. Marks, the Bishop gave an eloquent and scholarly presentation of the value of the Bible in the education of the youth. We regret that we do not have the outline at hand but hope to furnish the whole address as an article in an issue of the Statesman in the near future.

At the close of the address Mr. Marks brought into action his full powers of cross examination, but the Bishop was more than equal to the occasion.

It was our privilege to close the discussion and to answer questions propounded by Mr. Marks, and two members of the Assembly, Mr. James J. Ryan of San Francisco and Mr. George Gelder of Berkeley. For the most part they were different ways of putting the one question "Which Bible?" By this was meant which version of the Bible should be used. Should it be the Douay version or one of the Protestant versions? Both the Bishop in his address and the writer in his reply maintained the fact that throughout the Union and in all legal usage wherever there is a general statement made concerning the Bible it is always the King James version which is understood. It so happened that it was the people who used this version that founded the Republic and as a consequence the King James version by common custom has been in use ever since. Spain, Central America and Mexico are examples of the sway of the Douay version but the national conceptions gained from the use of the King James version best represent the genius of the American republic.

The whole discussion lasting from about eight o'clock until after eleven was kept on a very high plane of dignified debate befitting the theme. The audience listened with a sustained interest until the last word. Applause was frequent and at times the enthusiasm ran to a high pitch. A number of the Assemblymen expressed themselves as having been won to the cause.

Representatives of the W. C. T. U. and other organizations who have been attending the sessions of the Legislature for years in the interests of righteous laws said that it was the best hearing which the question of the Bible in the public schools has ever had. Representatives of the Associated Press and several of the leading papers of the State were present, and the event received wide publicity. The Chairman of the Committee exhibited during his remarks more than two hundred letters and petitions representing tens of thousands throughout the State, requesting that the Amendment be recommended favorably to the Assembly. These together with the letters, petitions and telegrams received by each of the members of the Assembly are evidence of a growing sentiment throughout the State. We are satisfied that the hearing before the Committee resulted in much good for the cause.

We are daily receiving encouragement from the interest being manifested by the women of California in the furtherance of our campaign. The W. C. T. U. has rallied its hosts and given valuable aid. Mrs. Hester Griffith, President at Large of the State of California and Mrs. Anna Dorr, President of Northern California, have been watching legislation at Sacramento since the opening of the legislature and have been faithful in rendering every assistance possible. During the month we delivered addresses before the W. C. T. U. Federations of Los Angeles and Sacramento and the Anna Gordon W. C. T. U. of Hollywood.

A new door has been opened to us. On April 12 we addressed the Sixth Annual Convention, First District, California Congress of Mothers and Parent Teacher Associations held in Symphony Hall, Los Angeles. This body represented over twelve thousand women of Los Angeles and vicinity. Both of these organizations in Los Angeles are conceded to be the best and strongest in the United States. Though we began our address with about one third of the audience with us and the remainder either in opposition or undecided, we were given the closest attention and were conscious of a growing favor as we proceeded.

At the close the principles and sentiments presented were given a unanimous and sustained applause. A number of invitations for addresses in the near future have been received from the representatives of various organizations who were present. The Parent Teacher Association is one of the best avenues for the propagation of the campaign. It is wide awake and looking for the best that can be obtained for the advancement of the public school and community.

One of the notable meetings of the month was held in the First Methodist Episcopal church of Los Angeles on the evening of March 18. Dr. Charles Edward Locke, the pastor of the church and a warm friend of our work, made the opening address and in his usual masterful manner presented the answer to the questions: Who took the Bible from our schools? Why is it used in the schools of thirty states in the Union? What can we do to put it into the schools of California? Bishop William M. Bell of the United Brethren Church, chairman of our State Executive Committee, spoke on "The Value of the Bible in the Public School to Meet the Demands of the New Age." It was a timely message, presented with eloquence and power. We spoke on the subject, "The Bible Not a Sectarian Book." The great auditorium was packed to its capacity, fully twenty-six hundred people being present. The addresses were received with manifest enthusiasm and at the conclusion when we called for an expression of the audience every hand was raised. It was in every way a great meeting and made history.

We greatly appreciated the opportunity afforded by occupying the pulpit for a Sabbath service in the following churches: the Baptist church and the Church of the Brethren in Covina, the First Methodist Episcopal church of Santa Monica, the Hobart Boulevard Methodist Episcopal church of Los Angeles and the Christian church of Sawtelle.

Los Angeles, Cal.

TIDINGS FROM THE FIELD

LETTER FROM SECRETARY DR. J. R. WYLIE

"The Kingdom of God cometh not with observation." The seed is placed in the ground. Then, first the blade, then the ear, afterwards the full corn in the ear. The smallest of all sprouts becomes in time a tree and affords shade and rest. A reformer must have both energy and perseverance and then a full measure of patience if he will enjoy the harvest.

There is a wonderful sameness in the greetings that await the worker. "What are you trying to reform now?" "Do you wish to reform me? I may need it." "Well we surely need reforms." These are some of the replies to our solicitations for co-operation.

Many people know of our organization. They say, "I have received your literature," "I have heard your speakers," "I have been in attendance at Winona Assembly," or "I am acquainted with Dr. Martin." A few, "We

were at the World's Christian Citizenship Conference at Portland." Now and then one says, "Oh yes! I know you and have heard you."

Since last writing for the Christian Statesman, I have visited and labored in four States of the Union. All our speakers visit Pennsylvania and secure openings, yet there is room. Continued labors make our cause appreciated. Many good openings were secured in the State of Ohio for myself and others, during the months of February and March. Revival work in progress and in immediate anticipation delayed our work in many places. In the State of Michigan, the fields seemed white unto the harvest and people were interested especially in our Anti-polygamy Crusade. They recognize that Mormonism is a great menace. This was true even of those who had not yet learned half of the truth of this polygamous system. Mass meetings usually were secured. Also in West Virginia I found the doors open to our secretaries and mass meetings were readily secured in Wheeling, Wellsburg, Fallansbee, Hollidays Cove, New Cumberland, Cameron, New Martinsville, Sistersville, St. Mary's and Belmont.

The consciousness that our Association rests its cause on fundamental principles gives inspiration to the worker. The chastening hand of God is now resting on our nation, as well as on a large part of the old world. Men are awed and they are thoughtful and prayerful as rarely before. May the country hear the call to repentance, to faith in Christ our King and to obedience to His revealed will. This prayer is ascending to Him that is upon the throne from many of the most loyal and patriotic citizens.

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Mrs. Lulu Loveland Shepard writes from Utica, N. Y., that notwithstanding the public excitement occasioned by our country's entrance into the world war, interest in the daily meetings addressed by her continues and that wide publicity is being given in the press to her utterances.

CHRISTIAN CITIZENSHIP INSTITUTE

Following a note in our last issue concerning the annual Winona Christian Citizenship Institute, we give here the themes to be discussed and in each case the speakers who are to discuss them, on the regular Assembly program:

Sabbath, July 22, 2:30 P. M.
"Optimistic Outlooks",
Dr. A .Pohlman, Philadelphia, Pa.

Monday, July 23, 11 A. M.
"America's Most Imminent Problem" - Dr. James S. Martin

Monday, July 23, 2:30 P. M.
"Right Flavor to Society"
Dr. A. Pohlman

Wednesday, July 25, 11 A. M.
"Sane Non-Resistance"
Dr. John Royal Harris

Wednesday, July 25, 2:30 P. M.
"The Gates of Peace"
Dr. Lyman Edwyn Davis

Friday, July 27, 11 A. M.
"One Lord, One Home, One Government for America."
Mrs. Frances J. Diefenderfer

Friday, July 27, 2:30 P. M.
"The Conflict of Two Civilizations"
Dr. John Royal Harris

Saturday, July 28, 11 A. M.
"The Brotherhood of Sinai."
Dr. Lyman Edwyn Davis

Saturday, July 28, 2:30 P. M.
"The Road to World Peace."
Dr. Larimore C. Denise

In addition to the above addresses on these days, there will be addresses from 9 to 11 A. M. and from 4 to 5 P. M. by the same speakers on different themes in the National Reform pavilion on the island. The general themes to be discussed by these speakers follow:

International Peace, Religion in Public Life, Social Doctrines of Christianity, Our National Christianity—Its Perils and Safeguards, How it Will be When Christianity Really Comes.

ASSISTANT SUPERINTENDENT'S LETTER

Larimore C. Denise

War on Germany has taken the attention of the people of America. This is a war for peace, the people believe. No animosity for Germans has been expressed in my presence but the public is united in its purpose to over throw the militaristic government of Germany in order that the constant fear of its cruel aggressions may be banished from the world. More and more America is awakening to the consciousness that nations can and do sin and that Christian principles must be applied to national relations if the welfare of humanity is not to be overthrown by personal and national ambitions.

With the questions arising out of our entrance into the great war paramount in the public mind and the development of the consciousness that national righteousness must be a foundation stone of future American building, the Mormon issue has necessarily suffered a partial eclipse. While many pastors want literature or speakers the time is not regarded by most as opportune for a discussion of this phase of our work.

However active or inactive the opponents of Mormonism may be, the Mormons themselves keep busy.

I passed the new Mormon book store when I was in Brooklyn. It is almost opposite the Bedford Branch of the Y. M. C. A. in one of the chief residence sections of Brooklyn, close to prominent churches and to a large public school. The window signs announce the sale of Bibles, testaments and school books and less prominently displayed are the words "Mormon literature." The establishment of this store is an experiment, we were told; if it proves successful other stores are to be established in large eastern cities. According to the Deseret News this is the first book store to be opened by the Mormon church "in the mission field." It seemed to amuse some of the Brooklyn ministers to find that they are in the mission field of another church.

I spent a week in the east during April, visiting Bridgeport and Stamford, Conn., Brooklyn and New York and some points in New Jersey. Everywhere I was kindly received and the fundamental principles of the Association were endorsed.

Most of April was spent in and about Pittsburgh. Fortunately this had been arranged for in advance when it was found that my wife should go to the hospital. Her death under the anaesthetic was entirely unexpected and was a great blow to our hopes and plans. Surely "God's ways are not our ways, neither are His thoughts our thoughts."

Allow me to take this opportunity of thanking the many friends in the Association for the various expressions of sympathy which we received through the flowers sent, the letters written, the kind words spoken, and the thoughts and prayers given.

Dr. Martin, finding that he could not attend the funeral sent a beautiful telegram, which was read by Dr. R. C. Wylie who represented the Association at the funeral service, speaking words of comfort and reading at Dr. Martin's request Prov. 31:29-31: "Many daughters have done virtuously, but thou excellest them all. Favour is deceitful and beauty is vain: but a woman that feareth the Lord, she shall be praised. Give her of the fruit of her hands; and let her own works praise her in the gates." Dr. John Royal Harris offered the prayer at the grave in the lovely Parnassus Presbyterian Church Cemetery. Dr. Minton and the other officers and speakers of our Association as well as our loyal office force gave expression to their sympathy by word and deed, and scores of members and friends of our organization have been helpful in our hours of darkness.

Mrs. Denise passed away just at sunset, Wednesday, March 28th, and with her passing the darkness fell on our home from which the brightness took its flight. But as the darkness brings out the stars, so our night brought to our sight the shining stars of human sympathy. We are thankful to our friends for being stars.

APPEAL TO THE AMERICAN PEOPLE

Following is the text of a paper adopted at a recent meeting of the Sub-Executive Committee of the National Reform Association, and ordered sent the press of the country and used as a basis of present-day work.—**Editor.**

The world, which seemed to be moving forward to the day of universal righteousness and peace, has suddenly fallen upon most trying times; and is struggling in the midst of a mighty military and moral catastrophe. The situation is growing worse. The number of nations involved is increasing. The combat deepens. The clouds darken. The end is not in sight, but seems afar off.

The National Reform Movement arose in the year 1863, in a day of war, a day of national uncertainty and peril. Concerned for the honor of the King of nations, and feeling the necessity for his protection and guidance, this movement brought a message of peculiar significance to our country. This message was heard with considerable genuine interest, but its principles found little permanent success. The beginning of this present war opened a much wider door of necessity and opportunity for the application of Christian national principles; and now the entrance of our own nation into the war much increases the need for such principles, and much deepens the obligations of us as a people to give careful consideration to Christ's relation to civil life.

Many national elements are prominent in the present conflict; military, political, financial, industrial. They are all significant, but they are not the most significant, nor will they bring the final proper solution of this world problem. The size of armies, their equipment, their generalship, their morale; the output of field, and mine and factory; the unity and aggressiveness, and sacrifice of peoples; will not produce permanent results. Treaties, arbitration, disarmament, international courts and police, important as they are, cannot be relied upon alone to bring harmony amid jarring national interests.

We must look higher. The moral road to peace is the only way, for either man or nation. As intelligent moral organisms it is essential for both to get right with God. It is not sufficient for citizens individually to do so. The nation as a moral being, whether it be Germany, or England, or the United States, must get right with God. Only by dependence upon the King of kings on the part of the nations; only by national appeal to him; only by national obedience to his law; only by the removal of public evils, such as the saloon, the brothel, Sabbath desecration, and ungodly divorce; only by casting aside the garment of national pride and self-righteousness; only by the exaltation to official place of men of Christian character; only by legislation that respects the spirit of Sinai; only by a proper constitutional acknowledgment of Christ the Governor among the nations, can this nation, and all other nations, come to occupy that harmonious relation to God, which will insure national security, cessation of war, and permanent national prosperity.

Conscious of the truth and of the deep significance of these mighty principles, and emboldened by the needs and perils of the present hour, and encouraged by the promises and faithfulness of God, this organization appeals to our American people, to our Christian President and his official associates, and to all nations, as far as its voice shall be heard, to yield themselves fully in purpose and policy, in legislation and deed, in constitution and ruler, to the rightful Governor of nations. "Now, therefore, be wise, O ye kings: be instructed ye judges of the earth, Serve Jehovah with fear, and rejoice with trembling; kiss the Son, lest he be angry, and ye perish in the way, for his wrath will soon be kindled. Blessed are all they that take refuge in him."

ITEMS OF NEWS

A total of 995 new subscribers has been secured for the Christian Statesman within the past two months.

The General Superintendent filled a week's engagements in West Virginia the middle of April, following which he accompanied Senator Cannon in work in Philadelphia, Pa., Brooklyn, New York, and Bridgeport, Conn.

In our last issue we printed a brief report of a hearing before the Massachusetts State Legislature on a bill proposed to permit fishing, allow amateur base ball, to license photography, etc., on the Lord's Day. We are grateful to be able to report in this issue that on the 27th of March the House of the State Legislature defeated the bill by a vote of 158 to 67.

As noted in the April issue, the beloved wife of our Assistant Superintendent, Dr. Larimore C. Denise, passed suddenly and unexpectedly to her eternal reward the last week in March, following an operation that proved more serious than had been anticipated. Her death was a distinct loss not only to Dr. Denise and family of three young children, but also to the officials and speakers of the Association to whom she had endeared herself, and indeed to the Association itself in whose work she was deeply interested and to the success of which she so greatly contributed in the loyal support she gave her husband. It seems a strange providence indeed that one so eminently useful should have been taken in the midst of her usefulness. But the Lord knows best. We can but bow in submission to his will and trust Him to make this as well as all others of his providences work for our good and the good of His cause.

At a recent meeting of the Sub-Executive Committee of the Association, it was unanimously decided to unite with other organizations in the effort to stop the manufacture and sale of intoxicating liquors, at least while our nation is at war. The following communication was sent each of the Senators and Representatives at Washington and substantially the same telegraphed President Wilson: "The National Reform Association representing many thousands of Christian patriots in all parts of our country, respectfully, but earnestly, urges you to use every possible endeavor to make America 'dry' at least during the progress of the war. The conservation of our food supplies, the physical welfare of our soldiers, our industrial efficiency, and our securing the unqualified blessing or God on whom we are dependent for success demand such action."

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